



This treatise containeth the fruytfull
sayenges of Dauid the kynge and prophete
in the seven penytence psalmes. Deuyded
in seven sermons was made and compiled by
the right reuerend father in god John syluer
doctour of divinite and byshop of Rochester
at the requestacion and seruge of the most
excellent pryncesse Margarete countesse of Ry-
chenot and Derby and mother to our souer-
ayne lord kynge Henry the seventh.

¶ Here be gynneth the prologue.

Whan I aduerte in my remembraunce the fruyt
full & noble translation compyled & transla
ted in tyme past by many famous & excellent
doctours grounded in scripture by hys aucto
ryte / & whiche synghulerly not them selfe applyed dayly
to pronouce & wordes of our blyssed sauour Iesu and
of many prophetes and prudent ecclesiasticall doctours
whose myndes with & grace of the holy ghoost was spi
ritually enlumyned / but also & sayd doctours them selfe
deuoyred wth plygent labour to put in memoxy by wry
tyng the sayd sermons to the grete veylite and helth of
the reders & hearers of the same / the whiche premys
by me inwardly cōsydered for as moche as I of late be
fore & moost excellent pryncesse Margarete countesse of
Rychemount and Derby & mother vnto our souerayne
lorde kynge Henry & seuench / publyshed the saynges
of the holy kynge & prophete Dauid of the .viij. penytens
cyall psalmes in & whiche my sayd good & synghuler la
dy moche deuyted / at whose hygh cōmaundement & gras
cyous exortacyon I haue put the sayd sermons in wry
tyng for to be imprinted / & all tho persones that enten
tyfely rede or here them may be stered & better to trace
the waye of eternall saluacyon in factually to beholde &
Ioye inestimable the glorious & trynite / who preserve
ghoostly & bopply my foresayd lady and our redoubted
souerayne lorde her sone with all his noble progeny / and
that the intellygentes of the sayd sermons may be glad
der in the path of ryght wyshes dayly to perseure.

¶ Thus endeth the prologue.



Domine ne i furore.



Besides this daye I
shall not declare vnto
you any parte of the
epistle or gospel whi
che peradventure you
do abyde for to heere at
this tyme. But at the besyze and in
staunce of them (whome I maye not
contrary in any thyng whiche is bothe
accoordinge to my duty & also to theyr
soules helthe) I haue taken vpon me shortly to declare
þe fyrst penitencyall psalme wherin I beseeche almygh
ty god for his grete mercy and pyte so to helpe me this
daye by his grace that what soeuer I shal say may fynde
be to his pleasure to the prosyre of myn owne wyretched
soule and also for the hollesome conforste vnto all synners
whiche be repentant for theyr synnes and hath turned
themselve with all theyr helle herte and mynde vnto god
the waye of wythednes and synne bitterly forsaken. But
we go to the declaracion of this psalme it shal be pro
fyttable and conuenient to the wyse who dyd wyte this
psalme for what occasyon he wrote it and what fruyte
profyte and helpe he obtained by the same. Dauid the
sone of Jesse a man singularly chosyn of almyghy god
and endued with many grete benefytes. afterwarde he
sinned full greuously agaynst god and his lawe and
for the occasyon of his greuousnes he made this holy
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psalme/and therby gate forgyuenesse of his synnes. We
holde/ take heed who he was/ of what stocke he came
that made this holy psalme/ for what occasyon he made
it/ and what profyte he obteyned by þ same. But these
thynges shall be more openly declared/ that eche one of
you may knowe how grete a syffer this prophete was
and also the gretnes of his synne/ that we by the exam-
ple of hym warned/instructe/and monysshed/bespaye
not in ouyr condempnyon/ but with true penaunce let vs aske
of our blyssed lord god mercy and forgyuenes. We shall
perceyue and knowe the gretnes of his synne so moche
the better and soner/ yf his grete unkyndnes shewed as
gapnt god almyghty that was so beneficall vnto him
be made open and known to vs. ¶ Jesse the father of
Dauid had seven sones/ Dauid was þ yongest of them
all/ leest in personage/ leest set by/ and kepte his fathers
shepe. Notwithstandynge þ goodnes of almyghty god
only dyd electe and chose hym/ all his byetherne regecte
and set aparte. And than commaunded Samuell the
bysshop and prophete to anoynt hym kynge of Israel.
Was not this a grete kyndnes of almyghty god shewed
vnto suche a maner vyle persone set to the offyce of he-
pyng of beestes that he of his goodnes wolde call from
so vyle an offyce/ set hym by his commaundement as
kynge and heed of all his people. But lette vs se what
dyd he more for hym. ¶ King Saul into whome after
the brekynge of the commaundement of almyghty god
entred a dycked spyryte/ þ which troubled and vexed
hym sore. And when that he made sette all aboute for
to haue a cunnynge and a melodyous harper/ by whose
swete sounde when that he sholde stryke vpon his harp
the woodyngs of the forelond dycked spyryte sholde

be mytygate and swaged / none suche coude be founde
 but this same Dauid / whiche by a speciall gyfte of al-
 myghty god coude plape well and nobly vpon the harpe
 At any tyme when the wycked spiryte vexed and trou-
 bled kynge Dauid / Dauid sholde come before hym. And
 as ofte as he played vpon his harpe / bothe Dauid was
 refreshed and consoled / and the wycked spiryte depar-
 ted and troubled hym noo more for that tyme. Was not
 this a grete benefyte of god gyuen to Dauid. And besyde
 this when Israell sholde make batayle agaynst the
 philistees / one of theyr nacyon amonge them a merua-
 lous stronge man as grete as a gyaunt / strengthened and
 cladde in euery fecture with sure and stronge armure / he
 called all Israell to fyght with hym man for man un-
 der this condycyon / that yf any Israelyte coude wayn-
 quylle hym in batayle / all þe multytude of þe philistees
 sholde be subiecte to Israell. And contrary wyse / yf he
 gate the vyctory / all Israell in lyke condycyon sholde be
 subiugate & thral vnto the philistees. No man amon-
 ge all the grete multytude of Israelytes had audacyte
 or boldnes with this monstrous creature this phyliste
 to make batayle / saue onely this lytell persone Dauid /
 vnto whome almyghty god gaue so grete boldnes (all
 though he was but lytell in personage and stature) ne-
 uertheles he in noo condycyon fered to fyght and make
 batayle with this grete and myghty gyaunt. At þe last
 though it were incredyble vnto euery man that Dauid
 sholde haue the vyctory / he armed hymselfe with the ar-
 mure of kynge Dauid. But as a man not accustomed to we-
 re harnys / he was than more vnwyllyng to do any faute
 of armes than he was before / and coude not blyndly be-
 trayn any membre of his body. Therefore soon he was slayn
 by. psal.

hym of that aray / & naked without any maner of wepen
 erthly to defende hymselfe save onely with his staffe syn-
 ge and a stone / wente forth to fyght with his grete gy-
 aunte. And as this phyllyste came to hym warde with a
 cruell and a blasphemus countenance / he hytte hym at
 one cast with a stone on the forehead and so overthrewe
 hym / and shortly drew nygh hym and with þe swerde
 of the same defourmed creature he stroke of his heed.
 O meruayllous god by whose onely power this wepke
 and lytell persone Dauid vnarmed obteyned the grete
 and meruayllous byctory of so proude an enemy. But
 what of this / the benefytes whiche almyghty god byd
 for hym be innumerable and impossyble for me now to
 shew them all. He defended hym agaynst the enuyous
 myndes of his bretherne / he defended hym from þe dan-
 gers and peryles of the two cruell bestes / the lyon and
 the bere / he saued hym harmeles from the enuyous per-
 secucions of kyng Saul / more ouer agaynst þe hatred
 of the phyllystes. And at þe last whan kyng Saul was
 deed he made hym kyng of Israell. By these grete and
 manyfolde gyftes we may vnderstande how moche Da-
 uid ought to humble himselfe vnto almyghty god / and
 how moche he was bounde to hym. And how vngene-
 tyll he ought to be reputed and taken / yf he shoulde not
 serue his lord and maker with all his hole mynde and
 true herte. Ferthermore after he was made kyng he ly-
 ued in peas and ease / and had many wyues / not content
 with them / set aparte the goodnes and gentylnes of al-
 myghty god / he toke to hym an other mānes wyfe / and
 with her comytted auoutry / contrary to goddes lawe.
 This woman was the wyfe to his true knyght called
 Urpe whiche at that tyme was in the kynges warres

as a falpant knyght. Dauid than saynge that his
griuous offence of auourtry shoulde be openly knowen/
sente for Urpe/ trustynge verely at his comynge that he
wolde resorte vnto his wyfe/ but feruently he denyed it/
and wolde not come at his sendynge for. Then Dauid
seyng that/ soude the meanes by his letters sente vnto
Joab þe cheif capytayne of his host that þe sayd Urpe
shoulde be sette in the foremost ward of the batayle/ and
so for to be slayne/ whiche accordynge to his desyre was
done/ and this good knyght Urpe thus suffred hethen.
Beholde the accumulacyon and hepyng of synne vpon
synne/ he was not satisfyed wþ þe grete offence of auou-
try done agaynst almyghty god/ but shortly after com-
mytted manslaughter. Auourtry in any persone is to be
abhorred/ and it is more to be abhorred yf manslaughter
be Joyned to it/ and namely the slepyng of Isclens and
soo holy a man to whome he was soo grete beholde-
n for his trouthe and labours whiche he toke in his war-
res and besynes. Now more ouer how many grete bene-
fites hadde he before this of almyghty god/ wherby he
myght not of very tyght brake the lest of his comman-
dementes without grete unkyndnes/ he neuerthelesse
wolde not lette to committe these abhominable synnes
auourtry and manslaughter/ and a longe season lay and
was accustomed in them. But yett lette vs call vnto our
myndes how mercifull almyghty god was vnto hym
for all this. Our blyssed lord almyghty god of his in-
myte goodnes and mekenes sente a prophete vnto hym
the whiche warned hym of his grete offences. And as
soone as Dauid was in wyll for to knowlege hymselfe
guilty/ and sayd. **Peccavi domino.** I haue offen-
ded my lord god/ anone forþwith all his synnes were
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forgyuen. Is not the grete mercy & mekenes of almygh
ty god grete to be magnyfyed & spoken of þ he shewed
to Dauid after so grete benefytes gyuen vnto hym / af
ter his greuous offences and very grete unkyndnes so
soone for to gyue hym mercy and forgyuenes. yea truly
yet notwithstanding for all this / anon he forgate the
goodnes of almyghty god & agayne fell to synne in the
synne of pryde / beyng proude of þ grete nombre & mul
titude of his people agaynst the comaundement of the
lawe of god / wherby all his grete unkyndnes before was
renewed moze and moze. What thyng myght he than
trust to haue but onely the pynysshement of god / whi
che he gretly feryng was meruaylously penitent / and
knowleged hymselfe greuously to haue offended our loz
de god askyng hym mercy / made this psalme w grete
contrycyon and sorowe in his soule / wherby agayne he
obteyned forgyuenes. Now ye vnderstande who made
this psalme / what occasyon caused hym to wyte / it and
what profyte he gate by the same. Whiche of vs now
that were seke in ony parte of his body beyng in Jeos
pardo of deth / wolde not dyligently serche for a medyc
yne wherwith he myght be heled / & fyrst make inquisi
cyon of hym that had the same sekenes before / wolde we
not also put very trust and hope to haue remedy of our
dyscase by that medycyne wherby lyke maner sekenes
and dyscases were cured before. Wyth we now therfore
haue herde tell for a trouth how gretly seke and diseased
this prophete Dauid was / not with sekenes of his bo
dy / but of his soule / and also w what medycyne he was
cured and made hole. Let vs take hede and ble the same
whan we be seke in lyke maner as he was by our syn
nes shortly to be cured / for he was a synner as we be /

but he dyd hollosome penance in a pynge this holy psalme
wherby he gate forgyuenes & was restored to his soules
helth. We in lyke wyse by othe sayenge and redyng this
psalme with a contryte herte as he dyd/aspyng mercy
shall without doubte purchase and gete of our best and
mercyfull lord god forgyuenes for our synnes. This
psalme is deuuyded in thre partyes. In the fyrst p^r mercy
of god is asked. In the seconde reasons be made wherby
the goodnes of god sholde be moued to mercy. And in p^r
thyrde is grete gladnes shewed for the vndoubtfull ob-
teynyng of forgyuenes. All though he almyghty god in
his selfe and of his eternall beyng & nature is without
mutabyltye or chaunge/ yet dyuerse affectes be gyuen to
hy in maner as be in man/as it might be thought/som-
tyme wyoth/& somtyme mercyfull/in case he myght be
chaunged fro wyath in tymekenes/but notwithstandinge
as saynt James sayth. *Apud deū nullā trās-*
mutatio est neq; vicissitudinis obumbratio.
God is without mutabyltye or chaunge/he is alway one
for as we se the beme that cometh fro y^e sonne alwaye
one in it selfe hurteth and greueth the eye that is not cle-
ne and persyte / and comforteth the eye whiche is pure
without any chaunge of his operacyon. So almyghty
god is called greuous vnto a synner infecte with the ma-
lpre of synne / and meke and gentyll vnto y^e ryght wyse
man that is purged from synne / this is done without
mutabyltye in god. Truly as long as a creature conty-
nueth in y^e wretchednes of synne/so longe shall he thynke
that god is wyoth with hym/lyke as the eye whyles
it is sore / so longe shall the sonne beme be greuous and
nosyme to it / and neuer comfortable tyll the sore eyes and
dyscase be done awaye. Therefore Dauid consyderynge

in hymselfe how greuously he had offended almyghty
god/and that man may bere & suffre his punysshment
maketh his prayer þ he bouchefafe neyther to punyssh
hym eternally by þ paynes of hell / neyther correcte by
by the paynes of purgatory / but to be meke & mercysfull
to hym. There inaner wayes almyghty god delecth with
synners after thre dyuers kyndes that be of the. Some
maner of synners there be that contynue in theyr wyck-
ednes tyl they dye / & those almyghty god punyssheth
in þ eternall paynes of hell / the mynysters of those pay-
nes be the deuylles. Some maner of synners there be þ
somwhat before theyr deeth hath begon to be penytent &
amede theyr lyfe / & these almyghty god punyssheth in þ
paynes of purgatory which haue an ende / & they be my-
nystrid by his aungelles. Thyrde ly some there be whiche
by grace in this lyfe hath so purgyshed themselves by pe-
nauce for theyr offences / þ they haue made a suffycent
recompence for them. And these almyghty god doth ac-
cepte by his infynite merce. Therfore this pphete sayth
Dñe ne in furore tuo arguas me: neq; in ira
tua corripas me. **M**iserere mei dñe qm̃ infir-
mus sum. Good lord correcte me not in þ euerlastyng
ge payne of hell / neyther punyssh me in the paynes of
purgatory / haue mercy on me good lord / for I am feble
and wepke. Of a trouth euery man & woman shal stan-
de before the trone of almyghty god at þ daye of Iuge-
ment / & at þ tyme suche as neuer wolde be penytent for
theyr offences in this lyfe shal be punysshed very sharp-
ly & greuously in the eternall paynes of hell / & with this
moost sharpe & greuous worde spoken of almyghty god
Ite maledicti in igne eterni. So ye cursed peo-
ple in to the eternall fyre. They shal go awaye from his

face whose beaute can not be expressed / wheron the aungel-
les despyeth to loke & to beholde. And also they shall
departe with his curse / not in to a place of any pleasure
but of all dyspleasure & greuousnes. Whether / truly in
to the fyre that neuer shall haue ende. For it shall be euer
lastyng. **I**n ignem eternū. where also shall be no
frendshyp that is comfortable / but on euery syde the hor-
ryble & ferefull spght of deuylles. Almyghty god sayth.
Preparatus est diabolo et angelis eius. That
fyre is prepared for y^e deuyl & his aungelles. Take hede
with what paynfulnes & bytternes they shall be repro-
ued / forsaken and punysshed / whiche shall be turmented
in that fyre. Therefore our prophete Dauid asketh of al-
myghty god to be deliuered from y^e euerlastyng payne.
Domine ne in furore tuo arguas me. In the
euerlastyng punysshement almyghty god shall be soo
greuous and intretable that yf all the aungelles and all
the hole court of heuen shold praye for synners beyng
in those paynes of hell / they shold not be herde. For w^h
standyng he delecth more mekely with the soules that
be punysshed in the paynes of purgatory / for the whiche
he hereth the prayers of good people. Elles as it is
wryten in scripture. **I**anuū esset & inutile pro des-
functis exorare vt a peccatis soluantur. It were
vayne and vnprofytable to praye for them that be deed
or repentent they may be deliuered from the paynes des-
serued for synne. It is without doubte y^e god accepteth
the prayers / sacrifices and other good werkes offered to
hym for y^e soules in purgatory wherby they may be the
sooner deliuered from payne. Of a trouth in that place
is to grete acerbite of paynes y^e no dyfference is betwene

the paynes of hell and them / but onely eternite / the paynes of hell be eternall / and þ paynes of purgatory haue an ende / therfore almyghty god both punyssheth synners very sharpely in these paynes all though they haue an ende. And bycause of that our prophete prayeth sayenge **Deus in ira tua corripas me.** Correcte me not good lord in þ paynes of purgatory. The mercy of god is grete vpon synners whiche wyll turne them to hym by forsakyng theyr synnes / that were as they haue deserved eternall paynes / they may chaunge & mytygate them in to tēporall paynes in this lyfe by penaunce / & after they be deed to make full satisfaccyon in purgatory. But syth these paynes be so greuous as no tongue can tell / yet the mercy of god is so grete that yf they wyll in this lyfe they may punyssheth themselves for theyr offence agaynst almyghty god / and he accepteth pouer owne punysshement done here (yf it be sufficient) so merciful þ anone whan theyr soules be departed from the bodyes / they shall neyther be cast in to hell neyther in to þ paynes of purgatory / but wout ony lette to be in þ glorious place of heuen. Our prophete therfore serpunge to offend almyghty god / syth that afore tyme he was ouercomen by his owne voluptuousnes / now moche more he dredeth lest he fayle & be faynt in hymselfe for fere of þ bytternes of these paynes / wherfore he sayth. **Miserere mei dñe quoniā infirmis sum.** Blessed lord haue mercy on me / for of my selfe I haue no strength / lyke as he myght saye. I was feble and faynt in resystynge myn owne pleasure / & moche more feble I shall be to suffer those grete paynes / for this cause good lord neyther punyssheth me eternally in hell / neyther correcte me in the paynes of purgatory / but accepte my penaunce whiche

my weykenes may suffice with the world. Whiche be-
thou art alwaye good and mayst hurt no man. Neither
outhe thyselfe be in þ blame, but by thyne owne fault.
For where as the sonne beame is comfortable to þ eye that
is cleare and hole, and greuous to þ eye that is sore, and
duntry, there is no blame in the sonne, but onely in the
skenes that is in the eye. So where that almyghty
god rewardeth some with Joye & some with payne, no
blame is in god, but onely in the synner whiche is so sore
infected with synne that almyghty god can do no lesse but
punyshe hym as longe as he contynueth in that synne,
all though almyghty god by hymselfe can not be but all
good. This holy prophete therefore prayeth that he may
be made hole of his greuous skenes whiche is synne,
sayenge. **Sana me dñe.** Good lord make me hole.
Truly that creature hath neede for to be made hole whi-
che is so sore bured with greuous skenes that bitterly
can fynde no rest in any parte of his body, where also not
onely the members whiche be stronge feele trouble and
payne, but as well they that be feble be troubled in lyke
maner. It is the properte of synne to infecte any creatu-
re in that maner wyse. For as Clave the prophete sayth
**Quia impi quasi mare feruens quod quiesce-
re non potest.** The herte of a synfull persone is lyke
unto the troublous see whiche neuer hath rest. What
thyng maye be thought more troublous and more busi-
quyre than is the see when that it rageth. Even in ly-
ke wyse is the herte of a synfull persone. **Quia sicut**
dyabolus asketh this questyō agayne. What payne is more
greuous than is the conscience of a mannes conscience un-
wardly, it troubleth, it bured, it pricketh, it ferreth, &
also it crucifyeth the mynde, and it bereth dyabolus

the memory / it confoundeth the reason / it crobeth the wyll
and inquyreteth þ soul. Therefore our prophete addeth
in his prayer. **Q**uoniam conturbata sunt om-
nia ossa mea et anima mea turbata est valde.
Lorde make me hole / for all the partes of my body be w
out rest / & my soule is sore troubled. Wherof cometh this
grete trouble but onely of synne / whiche turneth awaye
the face of god frome synners. ¶ We rede in scrpiture
that on a tyme the see was very troublous / whyles our
saourour Iesu Chryst ones slepte in a shyppe all the see
was moued and stered with stormy tempestes / but anos
re as he opened his eyen with one worde it was swaged
and at rest. Whiche trouble and inquyretnes of the see
sygnifyeth the trouble of þ soule whan almyghty god
turneth away his face from the synner. For it is wryten
in an other place. **U**ertente te faciem tuā tur-
babitur. Whan thou good lorde turnest awaye thy
face all thynges shall be troubled. Therefore þ vexacion
of the soule shall not be mytgate & done away vnto the
tyme our merciful lorde god turne hymselfe vnto þ syn-
ner. Our lorde shall turne hymselfe as soone as þ synner
wyl be conuerted from his synfull lyfe. He promysed so
to do by his prophete zachary / sayenge. **C**onvertimini
ad me et ego cōuertar ad vos. We returned to
me and I shall be turned vnto you. O blyssed lorde how
rejoy is thy mercy to synners whiche wyl turne them to
the by doyng penance / that thou wolde vouchesaule to
promysse thyselfe to be turned to them as soone as they
shall turne themselves vnto the. Therefore our prophete
sayth to the. **S**ed tu dñe vltimo. Good lorde why
sarest thou so longe / as he myght saye. Thou knowest

my tribulacion & now I am turned to the / why sufferest
me so longe to be vexed with this trouble / comande the
wyndes / & wage þe tempestes / deliuer my soule fro these
floymes / for yf thy mekenes be turned and loke vpon me
all the members of my body and also my soule that be in
rest and peas. **Conuertere ergo domine et eripe
animam meam.** Therefore good lord be thou turned vnto
me & deliuer my soule from this tribulacion wherewith
it is troubled by the reason of my synne. Deliuer my
soule / make it hole from the lekenes of synne by the me-
dytyme of penance / deliuer it from the bitter payne
of purgatory / deliuer it also from the eternall punishmentes
menter whiche shall be excruciated in hell. This holy pro-
phete mekely prayeth almyghty god for to be deliuered
from all these paynes / he saythe. **Saluum me fac.**
Good lord haue me from all these seuerall paynes.
¶ In this whyle it hath ben spoken to you of this holy
prophets petycon. Now foloweth þe reason whiche
he made / wherby almyghty god must nedes be moued
to graunte his petycon. The fyrste reason is taken of
the mercy of god. But what shall we saye of this / al-
myghty god be meke and merciful. **Slap verily.** It
is wyrtten by the prophete. **Misericozs et misera-
toz dominus / patiens et multum misericozo.**
Our lord is bothe merciful inwarde and also the doer
of mercy outwarde / patient / & alway merciful. He
therefore hath mercy and pite upon the synners /
and is also meke merciful / & he that is meke mercy-
full must nedes excercise his mercy in dede. But vpon
whome. vpon ryghte wylle people. What needeth that /
synn in them is no wretchednes / for why they be wylle
our synne / whiche onely is wretchednes. Therefore to be

mercyfull & cetera mercy. In dede is necessary to syn-
ners. The cyche man omerth of duty to do his mercy vpon
the poore creature. And the physyeyen vpon þe seke. So
almighty god multipli his dede of mercy vpon synners.
As is manifest in þe gospel. **Non hinc qui sunt sunt**
opibus est medicos sed quoniam se habent. They
that be hole neede no physyeyen. but a physyeyen is ne-
cessfull vnto them that be seke. The myserable synners
whiche be thralle downe by þe moost myserable sickness
offynne haue grette neede of a medycyne to make them
hole. What is that? Truly the mercy of almighty god
for the poore that a man be. the more neede he hath to þe
syche man. and the more seke that a man is. the better
medycyne he hath neede of. Synners therfore which be
in so grette a myserable neede of helpe haue moche neede of
the grette mercy of almighty god. for the whiche saynt
Doulc sheweth the largenes of grace was gyven for þe
grettes of synne. **Ubi abundauit delictum: super**
abundauit et gratia. Where as synne was aboundant
grace was superaboundant. But almighty god wyll
never haue mercy on them that forsake his grace and
turne themselfe awaye from hym. but rather wyll be
turned agayne to hym by penance. for without doubte
he is mercyfull & wyll excercise his mercy in dede vpon
them that wyll turne to hym by penance. for it is wy-
ten in Ecclesiastico. **Quia magna misericordia dei et pro-**
pitatio illius conuersibus ad se. Now gode is
a mercyfull & mercyfull boynge of god to those þe wyll turne
them to hym. Dauid therfore after he had synned and
turned hymselfe by penance vnto god alleth this pray-
er. that our lord of his goodnes wold touch the soules
of synners.

to be turned agayne to hym / & depurpunge his soule fro
all perys / he forgespeth his reaso by his mercy sayenge
Propter misericordiam tuam. Good lord be laue
me for thy grete mercy. For onely he legeth his mercy
to bynde his reason / but also his wylsome / for bycause
he is his creature and of his operacion / therfore god of
his wylsome sholde not suffre hym to peryshe. It shold
seme that he was create of god but in vayne and for no
thyng / without he myght come to þe ende that he was
made for / he was brought forth in to this worlde by his
creacyon / to the intent he sholde knowe god / & that knowe
lege had sholde loue hym / and in that loue he sholde al-
waye bere god in his remembraunce / and neuer cease in
gypunge thanks to hym for his innumerable benefi-
tes. But these thynges can not be done in purgatory / &
moche lesse in hell / for in purgatory is soo grete sorowe
for the innumerable paynes / that the soules there may
scarcely haue remembraunce of any thyng elles save on
cholye paynes. Wyth it is so þe sorowes of this worlde
more vehemently occupieth the mynde than dothe the
pleasures / and also the pleasures of this worlde (yf they
be grete and ouer many) wyll not suffre the soule to re-
membere it selfe / moche lesse therfore it shall haue any re-
membraunce abydyng in tumentes / for cause also the
paynes of purgatory be moche more than þe paynes of
this worlde / who may remembre god as he ought to do
beyng in þe paynfull place / therfore the prophete sayth
Quonia non est in morte qui memor sit tui.
For creature beyng in purgatory may haue the re-
membraunce as he sholde. Than syth it is so that in pur-
gatory we can not laude and prayse god how shal we
do yf we be in hell / truly in that terribil place no crea-
by. psal. B.1.

ence shall neyther loue god / neyther laude hym. But al-
waye they shall be enured with contynual hatred and
blasphemynge / cryenge out vpon almyghty god and
despying his holy name. This prophete for this cause
addeth sayenge. **I**n inferno autē quis confitebi-
tur tibi. Blyssed lord what creature shall honour and
worshyp y in hell. Thysdly he sorespeth his reason by
the ryght wyssnesse of god on this wyse. God is ryght
wyse / wherfore he may not of ryght punyssh the wyse for
one and the same cause / an offence ones punysshed it is
no ryght that the same be punysshed agayne. The good-
nes of almyghty god gyueth vs tyme and space to pur-
ghe our owne selfe by doyng of our penaunce for our
trespaces / and that done suffycently he is content so to
forgyue vs without any more punysshment / whiche
saynt Boile wytnesseth sayenge. **S**i nos metipso
diudicamus nō utiq; diiudicemur. If we
gyue streyght iudgement agaynst our selfe by doyng
of our penaunce / almyghty god shall neuer after iudge vs
by his streyght punysshment. The holy prophete say-
eth what payne and punysshment he bleth agaynst
hys selfe sayenge. **L**aboravi in gemitu meo. I haue
laboured in my wepyng. The wepyng hertely for syn-
nes is of so grette vertue and strength vnto god that for
one wepyng comynge fro y herte of a synner / our lord
forgyue his trespass. **N**ā in quacūq; hora pec-
cator ingemuerit saluus erit. For when so euer a
synner wepeth & wayleth hertely for his synnes / he shall
be saued / wepyng doth that thyng in the soule which
rubbyng and scrypynge doth in the yren. Rubbyng tak-
eth awaye ruste and cankerynge from the yren. And

Weppynge putteth awaye from the soule the infection of
synne. The yren with rubbynge amone doth synne full
bryght. So the soule with weppynge is made fayre and
whyte. Weppynge cometh of the very sorowe frome the
herte/lyke as synne is caused & cometh of the vnlawful
pleasures of the body. Therfore as the vnfayned sorowe
of the herte putteth awaye the vnlawfull pleasures of
the body. So doth herty weppynge for synne expell synne
and is a suffycient and iuste recompence for it. But here
it is to be noted that the prophete sayd not onely he wes
ped/ but also he sayd. **Labo: aut in gemitu meo.**
I haue laboured in my weppynge/ what other thyng is
it to labour in weppynge/ but as we myght say/ almoost
to be made wery w weppynge. Therfore this prophete
wayled & wepte ostentymes for his synnes/ in so moche
he thought in hymselfe for the grete labours in his we
ppynge almoost for to haue ben overcome/ to the entent
he myght deuoly and suffyciently punyshe his body in
this lyfe. Also he wepte not onely/ but also very soze & pp
tefully/ for by cause he myght washe euery synne in hy
with his bytter teres. In lyke wyse as we se by rusty &
cankred pottes whā they shall be made cleane/ fyrst they
rubbe awaye y rust/ & after that washe it with water.
So byd this holy prophete/ fyrst by his weppynge scou
red and made full cleane his soule from y rustynesse and
cankrynge of his soule synne/ & after washed it with his
weppynge teres. He made his promesse not onely ones or
twyse so to do/ but also euery nyght to wepe and wayle/
he sayth. **Uauabo per singulas noctes lectum
meu lachrymis meis.** I shall euery nyght washe
my bedde with my weppynge teres. And by this sayd

bedde is vnderstande the fleshy voluptuousnes of the
body / wherein the synner wallereth and wrappeth hym
selfe / lyke as a sow walloweth in þe synkyngge goze pyt
or in þe puddell. If thou wylte vnderstande by þe nygh-
tes the derknes of synnes / than it is all one to walthe
euery nyght thy bedde and to wepe and wayle the pleas-
sure of thy body by the sorowfull remembraunce of all
thy synnes one after another. It foloweth agayne in
the same. **Stratum meū rigabo.** I shall walthe
my bedde. By this bedde is vnderstande the hepe and
multytude of synnes wherein all be heped & gadered to-
gyder vpon a rocke. Than yf euery oblectacyon of synne
shall be done awaye by wepyngge teres / it maye well be
called a grete shoure or a flood of them wherewith the he-
pe of synnes shall be washed awaye. Fourthly he ma-
keth his reason by the grete power of almyghty god by
this maner. It semeth not soo grete a mageste to exers-
cise and proue his strength vpon a feble and weyke pers-
one / for than it sholde be as Job sayth. **Q̄stra foliū
quod vento rapitur potentiam ostēderet suā**
He sholde shewe and proue his strength agaynst þe lese
that with a lytell wynde is wagged and blowne downe
It becometh hym not so to do whiche hath all power &
is almyghty / but rather that he defende and saue them
that be impotent and feble / for of them that folysholy
dyd tempte the goodnes of almyghty god / it is wyrtē.
**Et saluauit eos propter nomen suū vt notā.
faceret potentiam suā.** He saued them for his holy
name that his power myght be knowen. On this wyse
without doubte the power of almyghty god is shewed
to his grete honour and glozy. What prayse were it to a

graunt to fyght agaynst a gnat / or howe shold his strenght
be knowen all though he haue the better of the gnatte.
Wholde he not be dysprayed for that byctory. Grete lau
nd and prayse is in wyld beasts lackynge reason / that
they wyll forgyue and not benge themselves vpon other
weyker beasts that knowlegeth theyr feblenes & bowe
downe to them / they abytaune from theyr crueltie & ma
ltyce. **P**arcere pstratis vult nobilis ira leonis.
The lyon is so noble that in his angre he wyll not hurte
the beast that falleth downe and meteth hymselfe vnto
hym. Shall not therfore god to Whome is ascrybed all
goodnes & prayse that maye be in ony creature be meke
and gentyll / and that he not be pacyent and spare weyke
and feble creatures mekynge themselves and knowynge
theyr owne infyrmtye. Yes doubtles / for the more that
a man is endued with the vertue of strength / the more
meke and gentyll shall he be. Therfore almyghty god
that is moost myghty of all must nedes be moost gentyl
and meke. The prophete therfore sheweth his feblenes
wyllynge thereby to moue the goodnes of god to mercy
and ppyte. **T**urbatus est a furore oculus meus.
He sayth good lord the eye of my soule is troubled and
fere of thyn infynyte punysshement. In an other place
he sayth. **Q**uis nouit potestate ire tue: aut pre
tium: et iram tua diuumerare. Blyssed lord who
may knowe the gretnes of thy punysshement / or for fere
dare take vpon hym to mesure it. He therfore consydes
rynge in hymselfe the grete punysshement of almyghty
god / & in maner as he wolde mesure it / perceyuech well
that it is moche. It is no meruaile than though he fere
also quake for fere and alway be in drede of the punyshe
ment of god or euer it fall vpon hym / beholdynge alle

With the eye of his soule þe cruellte of his insynpte payne
(Whiche as we sayd before can not be mytpgate) how
may he be but sore troubled both in soule and in body.
Therefore with grete fere and dyede prostrate before al-
myghty god he sayth. **Turbatus est a furore oculus meus.** Good lord the eye of my soule is sore trou-
bled for fere of thyne everlastyng punishment / & not
onely blyssed sauyoure I doe suffre this / but also I am
ofte overcomen of myne enemyes / the fleshe / the world
and the deuyles / that betterly my strengthes be gone.
I am brought to nought & waxe feble and olde not able
of myne owne selfe to stande in their handes. **Inuete-
raui inter omnes inimicos meos.** I am olde and
wedyldy hauyng no strength to withstande myn enes-
myes. The hole effecte of this fourthe reason is this.
Syth it is so that this prophete is in so grete feblenes
& submyttyng hymselfe all hole to god / he of his grete
power may not be but mercyfull vnto hym. The thyrde
parte of this psalme is yet behynde / wherein þe prophete
trustyng verely of forgyuenes Joyeth in hymselfe w-
a bolde and hardy spiryte. The vertue & strength of the
grace of god is meruaylous / that where it ones perseth
and entreteth in to þe soule of any creature it maketh hym
bolde & to hope well / in so moche that he dare make bat-
tyle afreshe agaynst his enemyes. Take hede and be-
holde the sodayne chaunge of this prophete caused by the
goodnes of god / where but late he was vexed & troubled
with fere & dyede / neuertheles now beynge comforted by
the grace of almyghty god / he hath audacite to dyspyse
his enemyes and comaunde them to go awaye fro hym
he sayth. **Discedite a me omnes qui operamini
iniquitatem.** All ye that be þe doers of wyckednes I

commaunde you go from me. Truly the doers of wyched-
nes be they whiche besyeth themselfe and be aboute to
cause synnes to be done / lyke as the dampned spyrytes
were fyrst / by whose entyement synne entred fyrst in to
mannes soule. Of this dysposycyon be the wycked & ma-
lipyous deuylles whiche neuer go aboute other thyng
but that they may craftyly deceyue with theyr fraudes
& byyng mennes soules in to þe snares of synne. Ther-
fore this prophete sayth vnto them. **Discedite a me
oēs qui operamini iniquitatē.** Go fro me all ye that
be the doers of wychednes. He sheweth the reason why
they ought to go from hym / for bycause he longeth not
to them / as longe as he was the seruant of synne / so lon-
ge was he vnder þe power of sathan and his mynystris.
But now syth that by true penauce he hath turned him
selfe vnto almyghty god & hath beterly cast a waye and
forsaken his synnes / he is cleane deliuered from þe power
of the deuylles / but what is þe cause of this / as foloweth.

Quoniam exaudiuit dominus vocem fletus mei. for our
lorde of his goodnes hath herde the voyce of my wepy-
nge. Take heede how grete the vertue is of wepyng te-
res that when they be shedde from the herte of a true pe-
nytent / anone they ascende in to þe hygh throne of almygh-
ty god / and also they be herde in his ere / they be not here
deuely / but also they be graciously herde / þe prayyon
asked by them is graunted / and taken in to the bosome
of the hygh mayeste of god. And for that cause he sayth
claus. **Quoniam exaudiuit dominus vocem fletus
mei. Exaudiuit dominus deprecationem
meam: dominus orationem meam suscepit.**
Our lorde hath herde the voyce of my wepyng. Our

lorde bathe herbe my pynne / & also acceptably take vp
my pettyon. Now here gyue hede with how grete in
warde Joye this prophete ansueth hymselfe whan he
doubleth and so ofte reherseb þ he is gratyously herbe
of almyghty god. Truly the Joye that a true penitent
hath is grete whan he vnderstandeth and knoweth hym
selfe to be at lyberte from the scrupule and daunger of
synne. The prophete is Joyful & glad that he is cleue
deliuered from the power of his aduersaries / and ma
keth imprecacion agaynst them that they for theyr ma
lyce may be shamed and greatly troubled. Certaynely þ
Deuylls ought to be ashamed and not vnworthy whan
they so vehemently do agaynst almyghty god they ma
ker / they be not ashamed to praye & enduce vnto theyr
seruyce those persones whiche studyeth gladly to serue
almyghty god / & of this they ought to be moze ashamed
þ the same persones whiche they thynke verily be sure
ly in theyr possellon & as creatures forsaken of our lord
god / neuertheles as soone as they be penitent and wyl
lynge to forsake theyr synnes / they be vterly deliuered
from theyr power / and also they dare noo moze medell
with them / for the whiche they be soze vexed and trou
bled seynge they praye whether they wyl or wyl not
to be taken away fro them. Certaynly than they gnaue
with theyr teche / they wayle / they be full of wrath and
waxe wood / & that they may ofte be vexed on this wyse
the prophete maketh this imprecacion. **E**rubescat
et conturbentur vehementer ocs inimici mei.
This imprecacion is good & ryght wyse / for why / grete
honour by it is gyuen to almyghty god / grete helpe and
locour vnto them that be penitent / grete Joye to them
that be ryght wyse of ouercomynge theyr enemyes / and

meruayllous grete confusyon vnto the deuylles / where
 fore the prophete agayne maketh his imprecacyō desy-
 ryng that synners may be turned to god / and forlake
 theyr synfull lyfe / and by that the deuylles may be more
 and more ashamed. **Quertantur et erubescant.**
 Blyssed lorde gyfte synners that grate they may be tur-
 ned vnto the / to the grete shame and cōfusyon of the de-
 uylles. **Valde velociter.** And graunte that it may
 be done shortly.

Beati quorum.



This psalme of a good cōgruence and
 not vnworthy is called a penitencyal
 psalme because penaunce is so dilyget-
 ly treated & spoken of in it. First the pro-
 phete prayeth them whose synes be
 betterly done away by penaunce. Agay-
 ne he sheweth the wretchednes of those
 that forlake penaunce. Also he sheweth the occasyon & ma-
 ner of contricion / confessyon / & satisfaccyon / whiche be
 the thre partes of penaunce. First he prayeth gretly the
 vertue of cōtricion / namely where as there is a full pur-
 pose of confessyon. He teacheth also the necessitye of it. He
 sheweth also the impedymentes of it / & remedies for the
 same. He cōforteth & lyftech by them who be weyke in soules
 He calleth agayne those that be out of the ryght way to
 come to blyss / & in maner chyeteth them. He promyseth
 dampnacyon to them who refuseth penaunce / to them that
 doth it forguenes / to them that go forwarde & prolyte
 in it. Joye. And last he promyseth eternall glo:ry to those

that be perfyte. This holy prophete goth shortly on all
these in þe same ordres as we haue reherced to you. It is
grette prayse to them whose synnes be done away by pe-
naunce to be called blyssed. And truly there is no thyng e-
lles in this worlde þe may so spedefully cause ony crea-
ture to be blyssed / as purgynge of synne by penaunce. For
bodily helth / saynes or beaute / strength / agylite or acy-
uenes / honours / richesse / & other suche pleasures worl-
ly / rather byynge a man out of the ryght and true waye
of beaytude / whiche dayly we may be holde & percey-
ue in many / þe yf they had wanted these pleasures shold
more dyligently haue holden themselfe in the path that
byyngeth & ledeth vs vnto the blyssed lyfe. No creature
lyueth þe neuer dyd a mylle. For as saynt James sayth.

In multis offendimus omnes. We all haue of-
fended in many causes / he that hath offeded hath erred
and gone out of the ryght waye. And þe comynge agayn
in to the ryght waye is onely made open and shewed
to hym by penaunce. Therfore onely they that be peni-
tent are blyssed / for they and none other take theyr Jour-
ney in to the heuenly countre where is very blyssednes.
Now in this lyfe by true fayth & hope / and after in ve-
ry dede. But syth penaunce hath thre dyuers partes / þe
more dyligently that ony creature excercyseth himselfe
in euerychone of them / the more nere he is vnto the eter-
nall blyss / for by those thre lyke as by sood many instru-
mentes / we make a perfyte rasyng & clensynge of the
soule fro synnes. Whan we be aboute to rase & do awaye
ony maner wyrtynge / we fyrst scrape þe paper / & by that
rasure or scrappynge som what is taken awaye of þe let-
tres / & as a deformyte of þe very perfyte knowlege / that
the lettres may not be perceyued & dyscerned but verily

yf we rase it agayne þ letters shall than be bitterly done
away & put out of knowlege / & yf we do so þ thirde tyme
than shall no thyng of þ leest lettre be sene but as clene
as euer it was. So in lyke maner we shall remembre to
be done in our soules for doyng a waye of our synes by
the thre pannes of penaunce. By þ vertue of contrycion our
synnes be forgyuen / by confessyon they be forgotten, but
by satisfaccion they be so clene done a way þ no synne or
token remayneth in ony condempnacion of them / but as clene
as euer we were. All be it after contrycion & confessyon
synne be done a way / yet a duty remayneth in þ soule þ
nedes must be payed & persoutmed by sufferynge payne
for all though by contrycion & confessyon þ payne eternal
that we shoulde haue suffered be done a way / neuertheles
there abydeth in þ soule a certayne taxacion of duty whi
che without doubte must nedes be content & satisfied ey
ther here in this lyfe by tēporal payne or elles after this
lyfe in purgatorie. But where as ony creature haue ma
de due satisfaccion in this lyfe he neuer after shall suffer
more payne / & also he is clene out of dette & nothyng af
ter that shall neuer be clamed of hym / wherfore þ pros
phete sayth. **Beati quoz remisse sūt iniquitates.**
Blyssed be they whose synnes be forgyuen. Beholde fyrst
the remission of synne by contrycion. **Et quoz tecta
sunt peccata.** Blyssed be they whose synnes be hydde
and put out of knowlege / which is done by confessyon.
Beatus vir cui non imputauit dñs peccatū.
Blyssed is he to whome our lord hath not imputed or
layd ony synne to his charge. Beholde þ thyrde tyme þ
hole & persyte doyng a way of synne by satisfaccion. Ma
ny there be þ wayle & be contryte & also confesse they syn
nes / but scant one amonge a thousande can be founde þ
C.ii.

doth be we satisfaccyon. Therfore where as before the
prophete shewed in þ plurall nombre signyfenge that
many were blyssed whose synnes be for gyuen couered
and put out of knowlege / now he speketh in the syn-
gular nombre signyfenge þ fewe be whiche do be we sa-
tisfaccyon. **Beatus vir cui non imputauit do-**
minus peccatū. Blyssed is that creature to whome
our lord hath imputed no synne. The mercy and good-
nes of almyghty god shewed vpon synners is mer-
ci-
lous grete whiche the more þ they call vnto theyr owne
mynde and expresse theyr owne trespasses / so moche the
more he forgetteth & putteth them out of his mynde / and
the more dyligently they shewe them without gloze or
deceyte to the intent they may be openly knowen by con-
fession þ more besyly he couereth & putteth them out of
knowlege & last / the more þ they thynke & ascrib be their
offences to theyr owne grete vnkynnes / punysshynge
themselfe for theyr errours / so moche lesse he layeth any
trespace to theyr charge / but viterly he taketh awaye
theyr synne and leueth no thyng of it behynde. We be
shewed & warned þ it is not onely ynough to be contryte
and cōfessed for our offences / but also we must be besy in
doynge good werkes to make satisfaccyon for them. For
yf we be neely get in this thynde parte of penance which
is satisfaccyon. It is to be fered lest in vs be some maner
prey-
gyle or faute / wherby we be deuynd / lyke as we
se / yf a tree hath brought forth budde & floures / & after
that byngeth forth no fruyte / we thynke verily þ some
defaute is within the tree whiche is causeth of. Euen
so in mannes soule whiche fyrst hath brought forth the
budde of contrycyon / and after the floure / confession yf
at the last it bynge not forth the good werkes of satisfy-

for as much as he is dead with our sinne, yet he is alive in
us, and will in the soule, that is to saye, it is not dead, but
truly and truly confesse, that althowgh he is dead, yet he is
true confession. That psonne that he hath all the parts
of penance, contrition, confession, and satisfaction
is never beggied, but doubtles he goes in pte of the part
that ledest pte of the world, and the world is his, the world is
prophete addeth sayinge. **Peccata iniquitatis eius**
dominus perdat, but hath done his duty, and hath done
himsel to be true, and many tymes to make satisfaction for
his offences, that our lord in our contrition shall im-
pute no trespass or fault unto him, truly in his soule is
no deceipt, no gyle, neither of boyle contrition, or say-
ned confession. In this yste contrition maye some be
had by the grace of god with a lyell forowe. Also the sa-
crament of absolucyon is a grete helpe unto them that
hath made their boile confession, for it is sayd of almyghty
god to them that hath power for to here confession.
Quoniam remittis peccata tenentur iustis.
The absolution of a good orde in the waye of satisfac-
cion of a mannes owne ghosly farther hath grete vertue
but pte be taken with a good wyll, it is of moche more
effeacy and strenght, for it is wyll. **Melior est obedi-**
entia q̃ stultorum victimis. Obedyence is bet-
ter than folyshe sacrifice. Godd yf we refuse and take
no heed to that thyng wherof the prophete admonys-
sheth us, we be grety to be blamde and not without a
cause, for only by that waye we must come to eternal
blysse, for yf we wyll not study and be aboute to putte
our soules by these meanes, by pte of the parts of penance
alwey rebered, we take not the waye to blysse, but unto
impyety and wretchednes. Truly as in heuen where is all

And he god the all were in raynde to vouchsafe for the pro-
phete hereth. He yemelle that he take occasion to forsaue
his lyf and soule yndure to our blythe & mercifull
loved god by & for his grete punishment & vengeance.

[illegible]

conscience by the remembrance of his synne that praye
hath lyke ad. I praye he should thinge that he shoulde
be comen agayne to hymselfe / forpunge and forpunge
be turned to our lord god a forpunge his synne. He sayth
Conuertere sunt in triumpha mea. Dunt con-
figitur spina. Good lord what my conscience was
fore pricked by the remembrance of myne olde synne
sheweth. I praye my selfe for the. **C** There be two thynges
therefore whiche be the very cause that do turne our
selfe into almyghty god. One is what we call to mayde
his let shall and greuous punishment. That other is
the joye that in our hertes when we remember the mul-
tiplicity of our synnes. Wherby our best and moost true be
loved god is greatly offended with us. The first of the
punishment of god is cause of joye for synne / and
wherfore is in the callmyte of this greet here and for
rode / becometh hymselfe into almyghty god with-
out doubte and the mourning of the soule first caused of
fear and after of joye referred unto god is called con-
science / whiche is the firste parte of penance. After
that the second is the same parte whiche we say is con-
science. It is not enough for a penitent to be contrite
for his synnes / but also he must shewe the cheere all unto a
penitent his godly father when he hath comen penitence
and spent to be so. For as we say before / yf our selfe
by the deuourment of synne / almyghty god shall beauen
shew. For if we be penitent and the open and shewel beue
he may by the waye shew out of his delectation. For as
penitent when by the remembrance of his synne he is
pricked in his conscience lyke as he had been shewel
through the bitter word a thorne / turned hymselfe into a
myghty god with all his herte / and confessed his synne

[illegible]

The most cruel & desperate theye be that theye be guilty of
theppynge of the soules of others: for theye shall be made
steepe from the one / and shall be made a hope after that
lyfe with dyscomfytible eyes: whiche intollerably shall
scalde & burne out bodyes / and that without ende: let
us therefore folow the penance of Mary magdaleyne
and do therafter: let no maner of shame let vs to tene
for our synnes: let no maner of shame let vs to tene
by contrary: but that we may saye it as our synne and
take shame payne on vs: whiche is due to synne: to the
intent we may all saye with the prophete whiche foloweth.

Et multum timeo non abscondi. Good myne I
have ben charged you not to shewe this. I have
not sayde it secretly. For I knowe it may be that I may
have sayde a he been contrary to his offences: all be it he
was not hane an able a conscience goodly for hee when
he doth. It may also fortune a man to be loze for his
synne & to be punished of the same: yet peraventure the
stroke of death whiche is impossible and can not be boye
hed may be so to god by his grace he can have no tyme and
space for to make satisfaccyon for his offences. For this
cause leet that any creature shoulde despayre & have any
mystrust in the great mercy of god. The holy prophete
telleth us howe great the vertue is of contracyon with a
full purpose of contracyon: Only contracyon with a full
purpose of contracyon is that whiche we saye the gyfte of synne
for that whiche ever is contrarye & purposed to be done
for the contrarye: & shall not agayne to synne: whiche never be
done: nevertheless I can not tell of any bodye that be in
the world whiche shall be take away of any pappe capen
by the ryght wysdom of god our lord: synne whiche payne
is not made by the ryght wysdom of god in the world by the
workes of satisfaccyon / or elles in purgatory by suffrynge

of sharpe and grievous gapes there. But not without
spunge as we say a beles p synne is done a waie by con-
trycyon with a full purpose of confession. This holy pro-
phete sayth. **Confitebor** adversum me in-
iusticiam meam dñio: & tu remisisti impietatem
peccati mei. I have had a full purpose to confesse my
owne bryghtynnes / myn owne trespasse agaynst my
selfe unto my lord god / and thou good lord hast forgy-
uen my synne. Beholde / his synne is forgiven because
he purposed to be truly confessed. Many thynges be re-
quyred to a true and hole confessyon. First that he peny-
tent confesse all his synnes togyder & lone none behynde
wherefore he sayth. **Confitebor**. I shall knowlege to-
gyder all my synnes / not excuse his fault or destiny /
nor any cōsellacyon / neyther p devyll or any other thyng
ge / but onely his owne self / therefore he sayth. **Adver-**
sūm me. I shall make confessyon agaynst my selfe and
none other. But what shall he confesse / truly his owne er-
roues in bryngge the cōmāndement of god / how oft he
hath declyned bryghtfully & contrary to his lawe. He
shall not confesse another mānes trespasse / but onely his
owne / therefore it foloweth. **Iniusticiā meā**. I shall
confesse myn owne fault / myn owne synne / myn owne bry-
ghtynnes / & to whome shall he knowlege hym selfe
gilty / & to what intent. **Domino**. Verily to our lord
god / & to his honour / to the confusyon of p devyll / & also
to recover his owne soules helthe. Who so ever on this
daye have a full purpose to shewe his synne by confessyō
w lope and penance of contricyon for the same / in case
he verily come upon hym immediately / yet shalbe he ne-
ver suffre eternall dampnacōn. But verily / confessyon

the wyng of syne / bely wyng of good werkes for satys-
facepon / shall neuer be suffycent without some sorowe
& penaunce for the same. For without doubte penaunce &
contrycyon is so necessary vnto these that wyll be saued
that without them (yf they haue synned) they syne can
not be forgyuen. And I praye you who lyueth that ne-
uer synned. **Neq; enim est homo qui nō peccet.**
Scripture layeth none. Syth therfore every man & wo-
man be synners / we all haue nede of cōtricyon / for with-
out it we shall neuer come to heuen. Peter offended gre-
uouly in denyenge his mayster Chryst. Poule in pursey-
wyng his churche. Mary magdaleyne synned greuou-
ly in mysusynge & pleasures of her body / & many other
without nombre were synners / almost so many as now
be sayntes in heuen. There is no saynt in heuen (a fewe
except) but o; they came there had nede somtyme to aske
of almyghty god the gyfte of contrycyon. The prophete
sayeth. **Pro hac orabit ad te oinnis sanctus in
tempore oportuno.** Good lord. every creature that
trusteth to be saued shal praye to the for contrycyon in a
conuenient tyme. Oportunitate is to be enquyred and lo-
ked for in every thyng to be done / & it is called & offyred
as a wyse man to vse it as it sholde be when it cometh.
Of a trowth somtyme the soule is meruayllously moche
holden downe / couered and hydde with so many dyuers
pleasures of worldly flatteryng that it may not ryle vp
and helpe it selfe / when also it is called vnto the oone
cōtre whiche is heuen / it wyll not here / it forlaketh the
oone heth when it is offered and proffered / why / for thā
is none oportunitate / no conueniency / o; no conuenient
tyme. Truly no impedymēt erthly doth more styfly and
strongly withstande very contrycyon / than dooth ouer

many worldly pleasures whiche be shewed & noysome
to the soule. In þe begynnyng of the worlde almyghty
god made paradyse a place of honest pleasure. And fro
that place yssued out a fode deuyled in to foure partes
sygnifyenge the foure capytall vertues / right wysnes /
temperaunce / prudence / and strengthe / wherwith the
hole soule myght be washed and made pleasaunt lyke
as with so many fodes. But on the contrary wyse / the
deuyl hath conceyued and made an other maner para
dyse of bodyly and sensuall pleasure. And from thens co
meth out other foure fodes / ferre contrary to the other /
that is to saye / the fode of couetyse contrary to Justyce /
the fode of glotony agaynst temperaunce / the fode of
pyrde agaynst prudence / and þe fode of lechery agaynst
strengthe / who so euer be drowned in any of these fodes
it is harde for them to be turned to god by true contri
cyon / the ragynge of them is so grete and ouerflowyng
for this cause þe prophete sayeth. **Uerū tamē ī dilu
uio aquarū multarū ad eū nō approximabāt.**
They that haue all the pleasures of this worlde and in
maner ben drowned in them shall no: draue nygh al
myghty god for theyr saluacyon. But what remedy for
ys that be amonges all these fodes / whether shall we
flee. Truly god is onely the remedy and refuge / with
out whose helpe no man may scape them without drow
nyng. Many there haue ben in tyme past that haue
scaped the peryll and daunger of these fodes by the hel
pe of god ryght well. Abraham and Job were men of
grete rycheesse & worldly substance / neuertheles it was
no thyng noysome to them / for why / they were holy and
perfyte men for all that / all though they were ryche
yet they had noo couetous mynde nor couetous desyre

of worldly substance / and alwaye content wth what some-
er god sent vnto them eyther prosperite or aduersite.
They v^{er} not sette they^r mynde on golde or ryche^{ss}e. It
may be spoken of them bothe as the wyse man sayth.
Beatus vir qui post aurum non abiit. Bles-
sed is that creature whiche setteth not his mynde vpon
golde or ryche^{ss}e. Alwaye w^han they were moost in the
pleasures of the worlde / they lyfted vp they^r mydes bus
to almyghty god whiche helde them vp and was they^r
sauegarde from downynge. Also more there was that
scaped by the helpe of god / the daunger of the other flo-
des / lechery and glotony. Edward somtyme kynge of
Englonde lyued wth his welbeloued wyfe / not wth -
standynge he was chaste and kepte his byrgynyte for
goddes sake / and besydes that beyng kynge he despy-
sed bothe honours and ryche^{ss}e. Loys somtyme kyng
of fraunce ledde his lyfe in lyke maner wth many other
innumerable / w^han they knewe and perceyued well the
peryll and daunger that myght fall by the possession of
worldly ryche^{ss}e / they fledde from them and called for
helpe to almyghty god / sayenge. **S**aluum me fac
Domine: quoniam intrauerunt aque vsq^{ue} ad
animam meam. Good lord save me / for the floodes
of this worlde trouble me on euery spde bothe in body
and in soule / let vs therfore w^han that we perceyue the
daunger of this worldly and transytory ryche^{ss}e call vnto
almyghty god for helpe / and save as the prophete sayd
this whiche foloweth in this psalme. **T**ues refu-
gium meū a tribulatione que circūdidit me.
Lorde thou only arte my helpe and refuge in this try-
bulacion of worldly temptacions and pleasures wh^{ch}
they rauenously hath gone rounde aboute to catch me.

This flode of worldly couetyse rageth & floweth on euery
tyde & is about to ouerwhelme vs. Saynt Iohn sayth
Oinne enim qd est in mudo aut est concupisce
tia carnis / aut concupiscentia oculoru / aut su
perbia vite. All to ynge that is of this worlde / epyther
it is the desyre of the fleshe / epyther the concupyscence of
the syght / or elles proude luyngge. Take hede he sayth
all that is in this worlde / therfore it must folowe that it
is so in euery parte of þ worlde / epyther we be moued and
stirred to lusty pleasures and lykynge in mete & drynke
and clothyng with such other whiche nourysseth þ
fleshe and maketh it prone & redy to glotony and leches
ry. Elles we be moued to haue rychesse and possessyons
whiche fedeth þ syght / and by the syght we be enduced
to vniuersall desyre that is couetyse. Epyther we be mo
ued to haue honours & grete dignytees / or elles worldly
praisynge whiche bygeth in pryde. On this wyse these
floodes take theyr course rounde aboute throughtout the
worlde / they spare almost none / þ no place of sure helpe
& refuge can be had where vnto we maye flee / but ones
ly almyghty god. Eche one of vs wyllynge to flee vnto
our lord god may saye with þ prophete. **Exultatio**
mea erue me a circūdantibus me. O my lord god
my Joy & myn onely socour deliuer me from these trou
blous floodes of this worlde whiche goo rounde aboute
me. I can not escape them without thy helpe. But now
let vs a while geue hede what confoyte and consolacyon
we shall take by doyngge penaunce. Thre thynges there
be that byndeth vs dedes to do penaunce. First the pro
founde consideracyon of the grettes of our synne. The
second open the doyngge of the same to a preest by confess
yon. And thirde the dyligent exercysynge of good

Workes. **Understandynge** is necessary to be had for the
 fyrst whiche must serche profoundly for the greuousnes
 of euery synne / for the seconde instructyon and lernynge
 is necessary / wherby we may Judge & dyscryue the dys
 uersyte of one synne from an other and so to shew euery
 one of them in confessyon with all theyr circumstaunces.
 To the thyrde the grace of god is in espectall necessary /
 wherwith they be plentifully infused and endowd / on
 to home our mercyfull lord loketh with the eye of his
 mercy and grace. From the eye of almyghty god whi
 che may be called his grace shyneth forth a meruaylous
 byghthnes lyke as the beame that cometh from y sonne.
 And that lyght of grace stretcheth & setteth forthwarde the
 soules to bynge forth the fruyte of good Workes. Euen
 as the lyght of y sonne causeth herbes to growe & trees
 to bynge forth fruyte. Therefore yf we that be set among
 ges the peryllous flodes of these worldly pleasures wyl
 lyfte vp our myndes to god not settynge our selcyte on
 them / besyde askynge his helpe / he shall comfort vs / accor
 dyng to y wordes of the prophete. Our lord shall saye
 vnto vs. **Intellectum tibi Dabo.** I shall gyue the
 vnderstandynge whiche is necessary to consyder profund
 ly our synnes / that is for the fyrste / for the seconde whi
 che is confessyon / he shall saye. **Instruam te.** I shall
 gyue the lernynge wherby thou shalt dyscerne the dys
 uersyte of euery synne / for y thyrde that is satisfaccyon
 he shall saye. **In via hac qua gradieris firma
 bo sup te oculos meos.** I shall guyde & directe the
 from thyn enemyes with my grace & mercy euer to ha
 ue contynuaunce in doynge good Workes. O meruay
 lous mekenes of almyghty god shewed vnto synners
 when they flee vnto hym / whiche is so redy to comfort

and graunte them helpe/wherby they may be sure to scape from ouerflooyng and downyng in these flodes of the transitory pleasures of this worlde / Whiche maketh our prophete remembryng calleth and exhorteth every creature to do penance / and where as before he hath shewed and spoken moche of it. First that they whiche be penitent are blessed / they that refuse penance be wretched / Whiche also be the causes of doyng penance how many partes there be of it / what strength penance is of / how moche it is necessary / the impedymentes of the same / what remedy for the impedymentes / and how redy almyghty god is at hande to helpe vs. Now after the shorte exprestyng of all these / he is aboute to lyfte vp the myndes of synners to the exercysyng and vsyng of it. Two kyndes there be of synners whiche refuse to do penance. One is of them that folowe thei owne pleasure in every thyng / and as wyld beestes that neuer were bydded / vse themselves in the vnlawfull desyre of the fleshe lyke vnto a horse. The other is of them that hath ben longe brought vp / perauenture tyll they come to age in the vnglacpous custome of synne. And bycause they haue ben of olde tyme so longe in the vse of the same they wyll consynue in it styll / and in no wyse go oute of that waye / they be lyke to a mule. Man that was create in greate honour / & amonge all creatures lyuyng none but he had thei face set streyght to loke vp in to heuyn endued also with reason and fre wyll / fourmed and made lyke vnto the ymage of almyghty god / ordeyned by his maker to be aboute all other creatures of the worlde and they also to be at his commaundement. Alas that he on this wyse hath defourmed and chalyged hymselfe by synne to an vreasonable beest / also forgetyng almyghty god his maker / hath made hymselfe lyke to an horse &

a mule / folowynge hollesome penaunce offered to hym by
our lord god / wherby he myght haue ben reformed &
brought agayne in to his fyrst state & honoure. The pro-
phete therfore wyllynge to exerte and reyse vp the myn-
des of synners that be overcome with this unhappye &
miserable byndnes / speketh vnto them with these wo-
des. **N**olite fieri sicut equus & mulus quibus
nō est intellectus. Be not in wyll to be made lyke to
an hors and a mule / folowynge your owne sensual pleas-
sure & appetyte / in whome is none vnderstandyng / & ser-
uynge leed but fewe shall here hym / he turneth his sayen-
ges to god. Truly our mercifull lord oftentymes enty-
leth by his benefytes many synners to penaunce. Pa-
thene whiche was a toll gatherer / anone as he was cal-
led of god forsoke that lyfe and folowed Chryste. Mary
magdaleyne drawen by very loue vnto our blyssed lord
wepte at his fete. Our lord looked mekely & mercifull
vpon Peter / all be it Peter denyed hym thre tyme before / he
neuertheles shamed in hymselfe & wept bitterly / perauen-
ture whan saynt Antony herde rede in þe gospel at that
tyme. **Q**ui reliquerit patrē et matrē &c. who so
euer forsaketh theyr father & mother / syster & brother / &
the possessyons of this worlde for þe loue of god shall be re-
warded. .x. tymes more for it / whiche is euerlastyng lyfe
be than forsoke all & went in to wyldernes & there lyued.
All these were sweetely called to penaunce / & many moo
out nombre. Namely a certayne prest to whom speketh
the noble doctour perissence was synghulerly called & pro-
uoked to be penytent. This prest had many grete gyftes
of god / notwithstanding he euery day synned more & more
& heped synne vpon synne / god almyghty for all that leste
hym not so / but styll endued hym wth newe benefytes / & at

the last by consente of all þ people he was chosen & made
a bysshop. Than when he perceyued the goodnes and
mekenes of almyghty god / and remembred also how vni-
kynde he had ben so longe contynuaunce to his maker / he
sayd. O blyssed lorde thou hast overcome me / thou hast
utterly bounde me by thy grace and many folde benefy-
tes to be thy seruaunt from hens forth I shall neuer go
from the. And whiche one of vs may saye but þ he hath
ben called to penaunce by the benefytes of our lorde god /
let vs all consyder þ mercyfull gyftes that god hath gy-
uen vnto vs. And here the sayenge of saynt Doule whi-
che asketh this questyon. *Si ignoras quoniā be-
nignitas dei ad penitentiam te inuitat.* Doost
thou not knowe that the goodnes of almyghty god call-
eth þ to penaunce. If we wyll not be brought to penaunce
by these sayre meanes / by the grete & many folde gyftes
of god / let vs at the leest fere his grete & many greuous
punysshementes / for somtyme almyghty god constrayn-
eth those obstynate synners þ wyll not be turned with
sayre meanes by his punysshementes / and with them
he delyreth mercyfully to chastyse and punyshe them in
this lyfe. For þ whiche the prophete cryeth vpon hym to
brynge those þ be so obdurate & sturdy & in no wyse wyll
leue theyr vnhappy custome of synne but make themselfe
in condycyon lyke a wyld horse & an asse / and to com-
pell them by his punysshement to do penaunce / sayenge.
*In chains & freno maxillas eorū constringe
qui nō appropināt ad te.* Blyssed lorde constrayne
those synners with thy punysshementes lesse and more
in this lyfe whiche wyll not come and drawe nygh to the
by penaunce. The grete punysshementes in this lyfe may
be called the censures of the chyrche / as the grete curse

With other / or temporal deth. The lesse punysshementes
may be called other temporal paynes / as losse of worldly
goodes / sekeneſſe With other. It is better for a ſynner to
ſuffre tribulacion & punysshement in this lyfe wherby
he may gete profyte & be rewarded than to be eternally
tortmented in hell / for all þe punysshement there be it ne-
uer ſo sharpe & greuous ſhal not profyte. Saynt Juſtyn
ſayth. *Hic vix hic ſeca.* Good lord punyſſhe me in this
lyfe. Syth ſo good and ſo holy a man deſyred of god to
be ſharply punyſſhed in this lyfe / rather than after this
lyfe / to thentent he myght be able to haue þe euerlaſtyn-
ge kyngdome of heuen / What ſhall theſe obſtynate ſyn-
ners do that neuer wolde be turned by the grete benefy-
tes of god. It had ben ferre better for them to haue ſuf-
fred þe greteſt punysshement that myght be in this lyfe.
For they ſhall be drawen downe of þe cruell tormentours
the deuylles in to the depepytte of hell there to be crucy-
fied eternally / where ſhall be wepyng / waylyng / and
gnaſtynge of tethe / where alſo the woorme of theyr con-
ſcience ſhall neuer dye / and that fyre ſhall neuer be quen-
ched / where alſo parte of theyr payne ſhal be in a pye ful
of brennyng lye / and in fyre and bymſtone flamyn-
ge continually. Dauid ſayth. *Multa flagella pec-
catoris.* Many dyuers and greuous punysshementes
be for the obſtynate and harde harted ſynner that neuer
wyl be penytent. But who ſo euer in this lyfe wyl do
penaunce were he neuer ſo grete a ſynner before (yf he
deſpayre not of forgyuenes) almyghty god ſhall be mer-
cyfull and forgyue hym. For as ſaynt Juſtyn ſayth. If
all the ſynnes of the worlde were compared to the mer-
cy of god / they be in compariſon no more to it than is a
ſparke of fyre in þe grete ſee. And I dare well ſaye to the
D. lii.

synner be he neuer so wyched in his lyuynge / yf at any
tyme in this lyfe he wyll be penytent for it and besye for
gyuenes and mercy of almyghty god / he of his grete
goodnes wyll sooner forgyue hym than all the water in
the see can quenche one sparke of fyre yf it were cast vpo
it / for whan the synner is very penytent / no thyng re
mayneth in the soule that may withstande the insynye
mercy of almyghty god whiche standeth rounde aboute
redy in euery spde. The prophete sheweth the same by
these wordes folowynge. **S**perantē autē in domi
no: misa circundabit. The mercy of god shall be redy
rounde aboute on euery spde to defende the synner that
trusteth in hym & wyll do penaunce for his synnes. Was
ny there be whiche thynke grete pleasure in synne / and
worldly pleasures. Truly those wretches be begyled / it
is not as they thynke. Doubtles they that be truly pe
nytent haue more felycite and pleasure in god and godly
thynges sette in comparyson aboue all worldly pleasur
es. fethermore noble & better than the inwarde know
lege in iudgynge or dyscernynge is / whiche may be cal
led the vertue of perceyuyng or takynge / and the more
excellent the thyng be whiche is iudged / the gretter &
goodlyer pleasure must nedes be felte inwardly whan
the thyng is tasted / the nerer that the one be set and ap
plyed to the other. Example. The more persyte that a
mannes taste be / y gretter pleasure shall he fele inward
ly in tastynge of y thyng whiche hath a very pleasaut
saour / y more nygh y it be Joynd & put to the tongue.
Than thus / syth that the vertue and capacite of oure
soule is sette better and more persyte than is the vertue
of all our other knowleges and also of all lyuynge crea
tures besyde / & hath almyghty god and godly thynges

the more nygh vnto it the clerer that it be purged by due
penaunce / it must nedes folowe that the penytent hath
more swete Joye & gladnes inwardly in his soule than
onp other creature lyuynge may haue in all the pleasu-
res of this worlde. Whan two thynges be compared to-
gyder the moost sure knowlege of theyr dyuersyte shall
be had / of one that knoweth bothe & so to stande to his
iudgement. And doubtles many hath had in experyence
the pleasures of this worlde / and afterwarde hath forsa-
ken them and folowed the waye of bytter and sharpe pe-
naunce. Also of them whether they haue ben more glad
inwardly in the penytent lyfe or in the tempo:all / with-
out doubt they wyll answere / in the penytent lyfe / in
the lyfe of cōtemplacyon. I thynke there be no man but
somtyme hath had the experyence of the Joye and plea-
sure that is in the soule after true confessyon and due pe-
naunce for synne. If the fyrst parte of penaunce maketh
the soule so glad / how Joyfull shall it be whan it is made
clene throughtout by all the partyes of penaunce and noo
thyng is lefte behynde unpurged. Therfore the pro-
phete sayth. **Metamini in dño et exultate iusti:**
et gloriāmini oīnes recti corde. He reherseth thre
maner of Joyes. Fyrst they be Joyfull whole synnes be
done awaye by contricyon / whiche may be called the in-
warde Joye for the graunte of theyr petycyon. Second-
ly they be more glad whan theyr synnes be couered and
putt out of knowlege by confessyon / and this may be cal-
led the Joye shewed outwardly by Joyfull mouyng of
the body. And thyrde they be moost gladde whan theyr
synnes be so clene done awaye by satisfaccyon / that no
token may be seen or known of them / & this may be cal-
led the Joye euer to be exercysed in the laude & prayse of

good for his merciful goodness. The prophete applyeth
 y^e two fyrst Joyes to ryghtwysle people / they may be cal
 led ryghtwysle whiche haue very contrycyon with a full
 purpose to be cōfessed / or elles they be called ryghtwysle
 that after very cōtrycyon had and hōle confessyon made
 be assoyled cleane frome synne of they^r ghostly father / for
 they be iustified by the sacrament of penance whiche
 toke effeacy & strength by the blode & passyon of Chyyst
 They be called Recti corde that haue made satisfac
 cyon so pletefully that god can aske no more of them. For
 this our prophete sayth. *Letamini in dño & exul
 tate iusti: et gloriamini dñs recti cordi.* y^e chas
 be made ryghtwysle by very contrycyon and true confes
 syon Joye in our lord. And y^e that be made pertyte by
 due satisfaccyon Joye y^e eternally in our lord.

*Domine ne in furore poste
 rioris. prima pars.*

Wruayle no thyng all though we begyn not
 our sermon wth the thyrd penytencyall psal
 me in ordre. For or euer we toke upon vs to
 declare the two fyrst penytencyall psalmes
 our promesse was somwhat to speke of the
 natyvyte of our blyssed lady at the daye / whiche purpose
 wyll yng to kepe / also despyed of our frendes to folow
 the ordre of y^e psalmes / though it semed to be harde for vs
 so to do. Notwithstandyng by the helpe of our blyssed
 lady we haue attempted the matter & made the fyrst pur
 pose of this psalme to agre with our fyrst purpose.

Que est ista que progreditur
quasi auroꝝa consurgens.

After the offence of our fyrst fathers Adam and
Eue all the worlde was confounded many yeres
by the darkness & the nyght of synne / of the whiche dark-
nes & nyght a remembraunce is made in holy scripture
ofte tymes. Nowe thus standynge many y were the very
seruauntes & worshypers of almyghty god to whome
the sayd darkness & nyght of synne was very pꝛisone &
griuous had mony tymes that y very sonne of ryght wyse-
nes shoulde sprynge vpon all the worlde & synne to theyr
grette & synfuler comforte and make a meruaylous clere
daye. As the prophete zacharye sayd and prophesied of
Chryst. **V**isitauit nos oriens ex alto: illuminare
his qui in tenebris et in vmbꝛa mortis sedent.
Our blyssed lord hath vlyted vs from aboue to gyue
lyght vnto them whiche lyte in darkness and in the sha-
dowe of deeth. Also Chryst in the gospell of Johan sayth.
Abraham vidit diem meum et gaudens est.
Abraham sawe my day wherby he was made gladd &
joyfull. The naturall daye whiche we beholde shoulde
rather of congruence be called the daye of the sonne / of
whome he hath his begynnyng than our lady. So this
spyrituall daye wherin spirytually we lyue vnder the
chrysten sayth whiche by y sonne of ryght wyse-
nes hath brought forth Iesu Chryst / shoulde be called more pꝛerly
the daye of hym than of vs. Chryst our sauour called it
his day sayynge. **V**idit diem meum. Abraham sawe
my daye. Abraham sawe not the pꝛesent daye of Chryst
as the apostles bydde / he had onely the syght of it in his
soule by the hope that it shoulde come / not thus standynge
by. psal.

he & many other desyred gretly to se this spiriſuall ſonne
and the clere day of it. Our ſauoure ſayd to his apoſtles
Multi reges et prophete voluerunt videre que
vos videtis / et non viderunt. Many kynges and
prophetes wolde fayne haue ſeen the myſtery of myne
incarnacion whiche ye ſe / and yet they dydde not. And
what meruayle was it yf they that lape in derknes and
in the blynde nyght of ſynne / wherin no pleaſure was
to ſleepe and take reſte to deſyre ſeruently and abyde the
ſprynge of the bygght ſonne oure ſauoure. Holy fa-
thers beſoze the incarnacion whiche meruaylously or-
ked and deſpyled the werkes of derknes and the nyght
of ſynne. Everychone of them dayly and continually
prayed that y very ſoone of ryght wyſnes myght ſpryn-
ge in theyr tyme. Neuertheles theyr good hope & theyr
truſte of it was dyffered many yeres / and at the laſte
whan tyme was behouable and couenyent in the ſyghe
of almyghty god / he cauſed this clere ſonne for to gyue
lyght vnto the worlde. Not withſtandynge it was done
in a Juſte and a due ordre. For a trouth it hadde not ben
ſempne and well ordred that after ſo grette and horry-
ble derkenes of the nyght / the meruayllous clerenes of
this ſonne ſholde haue ben ſhewed immediatly. It was
accorde of very ryght that fyrſt a moornyng ſholde
come bytwene whiche was not ſo derke as the nyght /
neyther ſo clere as the ſonne. This ordre agreeth both
to nature / to ſcripture / and alſo to reaſon. Firſt by the
ordre of nature we perceyue that bytwene the derkenes
of the nyght and the clere lyght of the daye / a certayne
meane lyght cometh bytwene / the whiche we call the
moornyng / it is more lyghter and more clere than is
the nyght / all be it the ſonne is moche more clere than

it. Every man knoweth this thyng well / for dayly we
haue it in experyence. Holy scripture also teacheth that
in the begynnynge of the worlde when heuen and erthe
holde be create / all thynges were couered with derke-
nes a longe season / and ouer the sonne in his very clere-
nes gaue lyght vnto the worlde / a certayne meane lyght
was made whiche hadde space bytweene derkenes and
the very clere syght of the sonne. This is full well shew-
wed by Moyses in the begynnynge of Genesis. Reason
also whiche sercheth the knowlege of many causes
fyndeth when one thyng is chaunged in to his contra-
ry frome colde to hete / it is done fyrste by certayne meas-
nes or by certayne altercacyons comynge bytweene.

Water whiche of his nature is very colde is not so
deynly by the fyre made hote to the bittermost / but fyrst
cometh bytweene a lytell warmenes / as we myght saye
like warme / whiche is neyther very hote nor very col-
de / but in a meane bytweene bothe. An apple also
whiche fyrst is grene waxeth not so deynly yelow / but
fyrst it is somewhat whyte bytweene grene and yelow
indifferant. Thus we perceyue by reason that it was
not conuenient this grete clerenes of the sonne our sa-
uour holde haue be shewed so soone and immediatly
after so ferefull and the derke nyght of synne / withoute
respynge of the moornynge whiche is a meane bytweene
bothe. Syth it is soo than that Iuste and ryght ordre
wyl it be so / and also it is accordynge for a wyse man
so to orde it / who wyl doubt but the wysdome of our
lorde god vnable to be shewed kepte this due and reason-
nable ordre / namely in his werke wherby **S**alutem
operatus est in medio terre he wrought helthe in
the myddes of the erth. Syth also he kepte the same in
all his operacyons as saynt Poule wytnesseth sayenge.

Quecunq; ordinata sunt: a deo sunt. All thynges well ordred be by the ordynance of almyghty god. Ferthermore bycause this mater shold be expressed more openly we shall endeuyre our selfe to shewe by the thre reasons afore rehersed y^e this blyssed lady mother to our sauour may well be called a moornyng / syth before her none was without synne. After her the moost clere sonne Chyist Jesu shewed his lyght to the worlde / expressing vterly by his innumerable clerenesse these derkneses wherin all the worlde was wrapped and couered before we se by experyence the moornyng ryseth out of derknes as the wyle man sayth. **D**eus qui dixit te tenebris splendescere. Almyghty god commaundeth lyght to shyne out of derknes. The clerke Orpheus meruailed greatly of it sayenge. **O**nox que lucem enuttis. In derke nyght I meruaile soze that thou bringest forth lyght. And of a trouth it is meruaile to mannes reason that lyght shold sprynge out of derknes. So in lyke maner we may meruaile of this blyssed virgyn she beyng cleane without spotte of ony maner synne / not withstandinge shold shyne and origynally come of synners that were couered and wrapped in derkenes and the nyght of synne. Also after the moornyng the sonne aryseth / in maner as it were brought forth and had his begynnynge of the moornyng / lyke wyle our sauour Chyist Jesu was borne & brought forth of this blyssed virgyn and spredde his lyght ouer all the worlde. We also perceyue lyke as the sonne ryseth of the moornyng & maketh it more clere by y^e effulson of his lyght. So Chyist Jesu borne of this virgyn dyspled her not with ony maner spotte of synne but endued and replete her with moche more lyght and grace than she had before. Last althoughe it seemeth the

mornyng to be cause of the sonne / not doubtly bryngyng the
sonne without doubt is cause of it. And in lyke wyse all
though this blyssed byrgyn brought forth our sauour
Jesu / yet he made her and was cause of her bryngyng
in to this worlde. Thus ye perceyue by nature that this
blyssed byrgyn may well be lykened to a mornyng. The
same shall be shewed yf we reherse the orde of scripture.
It is spoken in Genesis that fyrst almyghty god made
heuen and erthe. The erthe was voyde and desolate / all
was couered with darknes / and the spyrte of god was
borne alofte. Than almyghty god commaunded the fyrst
daye by his worde onely that lyght shoulde be made / and
anone lyght was made / & after that the fourth daye the
sonne was create. This we rede in þe begynnynge of Ge-
nesis. But let vs now shewe what it sygnifyeth for our
purpose. Fyrst heuen & erthe may sygnifye to vs man &
woman / for þe woman is subgette to the man / lyke as þe
erth is to heuen / womā is also barayne & lackyng fruyte
without þe helpe of man. And the erth without the influence
of heuen is barayne and voyde of all fruyte. Semblably
euery generacyon of man from þe creacyon of Adam was
trapped & couered with the darknes of synne / & though
þe spyrte of god was euer alofte redy to geue grace / for
all þe none was founde able to receyue it vnto þe tyme this
blyssed byrgyn was ordeyned by þe hole trinite to spyrge
& to be brought forth in to þe worlde / whiche by þe prou-
dence of almyghty god was surely kept & defended from
euery spotte & blemyshe of synne / so þe we may well saye
vnto her. *Nota pulchra es amica mea / & macu-
la nō est in te.* O blyssed lady thou art all fayre & with-
out spotte or blemyshe of synne. The angell at her salu-
tacyon sayd. *Hue plene gratia.* Heyle full of grace /

this blyssed virgyn full of the benes of grace was ordey-
ned by god as a lyght of the moornynge and afterwarde
brought forth the lyght shynynge sonne with his ma-
nyfolde benes our sauour **Chrys.** **Q**ui illuminat
oem hoiem venientem in hunc mundum. whiche gy-
ueth lyght to every creature comynge to this worlde.
Take heed how coueniently it agreeth wth holy scripture
this virgyn to be called a moornynge. Also where as rea-
son of congruence wyll that betwene two contraries a
meane must be had / maketh mervaylously well p^r this
virgyn may be called a moornynge / for lyke as p^r moornynge
is a meane betwene the grete clerenes of the sonne & the
dyscomfytyness of the nyght. So this blyssed & holy vir-
gyn is p^r meane betwene this bryght sonne our sauour
& wycked synners / & a parte taker of bothe / for she is the
mother of goddes sone / & also the mother of synners. For
whan our sauour **Chrys** hanged on p^r crosse he comen-
ded and lefte to this blyssed virgyn saynt **Joh** euangelyst
as her sone / sayenge to her. **M**ulier ecce fili⁹ tuus.
Woman beholde thy sone. And vnto saynt **Joh** he sayd.
Ecce mater tua. Beholde thy mother. **Joh** by in-
terpretacyon is to saye p^r grace of god / spynnyng p^r by
goddes grace & not by they^r owne merites synners be-
made the enherytours of p^r heuenly kyngdome / synners
therfore be comended to this virgyn **Mary** as to a mother
she is mother of synners. Saynt **Augustyn** sayth it semeth
to be a noble kynrede betwene this blyssed virgyn & syn-
ners / for she receyued all her goodnes for synners / synne-
was cause why she was made the mother of god. Also p^r
we haue taken our goodnes we haue it all by her. Ther-
fore of very ryght this holy virgyn **Mary** is p^r mother of

synners. All chryſtes chyrche calleth her Mater milere-
ti / ſ mother of wretched ſynners. She is alſo ſ mother
of mercy / ſo; Chryſt is very mercy. The pphete ſpeakyn-
ge of hym ſayeth thus. **D**eus meus in ſa mea. My
god & my mercy. Chryſt is very mercy / ſhe is ſ mother of
Chryſt therfore ſ mother of mercy / ſo; this cauſe as we
ſayd before ſhe muſt needs be a meane betwene ſ mercy
of god & ſ wretchednes of ſynne. Bp̄t wene chryſt moſt
innocent & wretched ſynners. Bp̄t wene ſ ſhynſſe lyght
& blacke derknes / ſhe is alſo ſ meane betwene ſ byrght
ſonne of the daye / & the derke cloude of the nyght. None
was borne before her without ſynne / eyther mortall / be
nyall o; o;pgynall. Many before were men of grette ver-
tue & holynes / as Jeremye & Hely mother / but bycauſe
they were not cleane without euery ſpote of ſynne / theyr
vertue & holynes was byd in maner as vnder a cloude.
And the holy ſuigelles remembrynge this mater beholds
hynge this lyght to ſhewe forth wout any ſpote of derk-
nes after ſoo longe contynuaunce of the derke nyght of
ſynne / ſayd eche one to other what an admiration o; mir-
uaylunge. **Q**ue eſt iſta q̄ p̄gredit quaſi auroꝝa
& ſurgēs. What is ſhe whiche gooth forth as a ryſynge
mornynge. Therfore ſyth this blyſſed lady Mary as a
mornynge gooth betwene our nyght & ſ daye of Chryſt
betwene our derknes & his byghines / & laſt betwene ſ
myſtery of our ſynnes and the mercy of god / what other
helpe ſholde rat her be to wretched ſynners wherby they
myght ſooner be delpuered from theyr wretchednes and
come to mercy. than by the helpe of this blyſſed byrgyn
Mary who may come o; attayne fro one extreme vnto
another without a meane betwene bothe. Let vs ther-
fore knowlege to her our wretchednes / aſke her helpe /

We can not but here be / for she is our mother / We shall
speke for be unto her mercifull sonne & aske his mercy / &
without doubte he shall graunte her petcyon / whiche is
his mother & the mother of mercy. Let us therfore call
unto her / sayenge. O moost holy virgyn & arte & mother
of god mother of mercy / the mother also of wretched syn-
ners and theyr spinguler helpe / comforte to all sozowfull
bouchesafe to here our wretchednes & proude & conue-
nyent & behouable remedy for & same. But what myses
eyes shall we moost spetpally shewe unto her. Truly &
comyn wretchednes of al synners whiche & chirche hath
taught us ofte to haue in remembrance / whiche also the
prophete Dauid hath describde in the thyrtye penyten-
cyall psalme / wherof we shall now speke. And as & the
man of chanaan whan he prayed to our lord was not
herde anone / not withstandinge his disciples haue ge-
pyte & compassion spake to Chryst theyr mayster for here
So we now lest peradventure our mercifull lord herde
not our prayers in & other psalmes before because of our
griuous synnes. Let us turne our prayre to his moost
mercifull mother beseechinge her to shewe mercy & call
to almyghty god for us as our advocate.

Que est ista que progreditur
quasi aurore consurgens.

We shall marke thre condytyons of the mornyng whiche
the may well be applyed to this blessed virgyn. The fyrst
yf the mornyng be sayde it is myde & quyet withoute
trouble of wynde / stormes / or tempest. Also by tytell &
tytell it ryseth upwarde aboue the darkness puttinge as
awaye the blacke cloude of & nyght. Chyrdy it is bryght
& clere withoute cloudes or mystes. This bryght & holy
virgyn had all these condytyons. For she was meke &

mylde in her soule / so that neyther blast of pryde neyther
storme of wrath was in her / but alwaye she was gentyll
lowly and meke. Secondly she enchaunted herselfe sette
aboue the darkness of synne puttyng under fote thoo cas-
sion of it / she also brake his heed whiche was the cause &
increaser of synne. Thirdly she was bryght & clere virs-
gyn without all darkness of ignorance. Of these condy-
cions many thynges may be sayd to the laude & prayse
of this blyssed virgyn / yf we intended so to do. But our
purpose is other wyse set / our mynde at this tyme is not
to speke of her laudes whiche no creature can sufficien-
ly expresse / but we purpose to make our prayers to that
blyssed mother & mayde y she of her goodnes vouchesafe
to helpe vs in our mysertes. For in vs be thre kyndes of
wretchednes contrary to the thre vertues in her spoken
of before. First the mysery of fere and drede wherby our
soule is neuer in rest but alwaye troubled & shaken with
that grete storme & tempest. Secondly y mysery of bon-
dage & seruytude to synne / that is whan ony persone is
made subiecte and cast downe by the grete weyght of it.
Thirdly the mysery of ignorance & blyndnes wherby
the lyght of troueth and good knowlege is withdrauen
frome vs & hydde vnder a cloude. Let vs now therfore
aske helpe of this moost holy virgyn whiche obteyneth
qualytes & condicions alwayes contrary to these mys-
ertes. All these wretchedneses be reherled of y prophete
Dauid in this thyrde penitenciall psalme as ye shall vn-
derstande by dylygent guyng hede to our sayenges.
¶ Many troubles & vexacions arysen in vs agaynst the
tranquillite of this mylde mornynge / some cometh by fere
of the eternal punishment of god / some for drede of the
paynes of purgatory / some be caused of our bodyly dys-
eases whiche we suffer for the gylte & offence of our fyrst

father Adam / some by the remembrance of death vnder
capne that nedes must folowe at þ last after all this gre
uous becracyons. Many also be caused by fere of þ tem
porall punysshment of god excrcysed in this lyfe for our
trespaces / & last by þ vglomnes of our synnes many try
bulacyons be engendred in our soules / by þ whiche syn
nes we haue deserued punysshment of goddes vengea
ce. Of a trouthe one of these becracyons somtyme troubleth
the myndes of synners. Our pphete remembreth them
by oþre. The fyrste perturbacyon or trouble whiche is
caused by fere of the punysshment of god euerlastyngly
to be vled vpon dampned synners / must nedes prycke þ
mynde and consyence of the synner / for whan that eter
nall punysshment shall appere and be shewed / the coun
tenaunce of god shall be so formydable and ferefull that
in the tyme whan myserable synners shall stande in his
syght they shall thynke themselfe set in a brennyng for
neyse of fyre. As it is sayd in holy scripture. **Pones**
eos vt clibanum ignis in tēpoze vultus tui.
Blyssed lord thou shalt at the daye of Iugement set all
wretched synners as a clewe or a grete hepe of fyre for
fere of beholdyng the ferefull countenaunce / the worde
whiche he shal speke to them at þ tyme shall be so sharpe
and vehemently bytyng / in so moche they shall coueyte
or desyre rather to dye a thousande tymes than to here
it / whan he shall openly gyue sentence on them sayenge.
Descendite a me maledicti in ignem eternum
qui paratus est diabolo et angelis eius. So fro
me ye cursed synners in to euerlastyng fyre whiche is
prepared for the deuyl & his aungelles. O meruaylous
sharpe sayenge. O worde more persyng than a double
edged swerde / what creature shal not fere to be sepetate

from the face of god / from heuently glozy / from the felde to
thyp & company of sayntes / & to be cast do done in to eter-
nall fyre with those ferefull & cruell deuples. The pphe
te therfore ferynge this euertlastyng punysshement bes
gynnyng his psalme cryenge to almyghty god sayenge.
Domine ne in futuro tuo arguas me. Blyssed
lorde punyssh me not in thynne euertlastyng punyssh-
ment. Let vs do in lyke maner makynge our prayers
to this blyssed virgyn / sayenge. O blyssed lady be thou
meane and mediactryce byr bene thy sone and wretched
synners that he punyssh vs not euertlastyngly. If peras
uenture we be deliuered by the infynyte mercy of god
from crucyfenge in the fyre of hell. Yet there is an other
fyre to be fered / that is to save / the fyre of purgatory whi
che fyre is soo hote and full of dyuersyte of payne / that
all tumentes and dysleases of this worlde be no thyng
to be compared to it / whiche thyng holy saynt Austyn
cōfermeth by these wordes / sayenge. **I**lle ignis gra
uior est q̄ quicqd homo pati potest in hac vita.
The fyre of purgatory is more greuous than ony payne
man may suffre in this lyfe. Alas we wretched synners
what harde sayenge is this. Be there not some greuous
paynes in this lyfe. Those ȳ be beryd w̄ the stone / strati-
gury / & ȳ flure / felle they not meruaylous grete paynes
whan they can not kepe themselves fro waylyng & cryen-
ge out for sorowe / what shall I saye of the whiche suffre
payne in the heed / to the ache / & akyng of bones / do they
not suffre grete paynes / & also martyrs of whome many
were slayne / some boyled / another sawed a two / an other
torn w̄ wyld beasts / an other roasted on ȳ fyre / an other
put in to scaldyng hote pyche and rospyn / dyd they not
suffre bytter payne. Not withstanding to be punysshed

in þe fyre of purgatory is ferre moze greuous payne than
all theſe we haue reherſed. What meruayle is it tha þi þ
fere of ſo grete & paynfull fyre trouble vs ſynners / wher
foze it ſolloweth. **E**t ne in ira tua corripas me.
Blyſſed lord ſayth Dauid correcte me not in the fyre of
purgatory. So let vs call vnto our blyſſed lady prayen
ge her to be meane for vs þ her ſone our iudge not onely
punyſhe vs not in the paynes of hell whiche be euerlaſ
tyng / but alſo þ he correcte vs not in the paynes of pur
gatory whiche haue an ende. ¶ The thyrde trouble that
we ſuffre ryſeth & is cauſed of the woundes inflycte and
beyng in our body for þ synne of our fyrſt parentes. For
whan Adā was ſet in paradys a place of grete pleaſure
volupte & reſt / almyghty god thrette hy ſayenge / What
ſoeuer tyme he taſted of þ forboden tree / he ſhoulde be woun
ded. **Q**uod tam ei q̄ vniuerſe poſteritati eius
mortem inferret. whiche ſhoulde be a mortall wounde
bothe to hym & all his poſterite. Almyghty god had his
bowe rebey bent wherwith he ſhoulde ſtryke hym / of the
whiche bowe is wyrtten in an other place. **R**etendit
arcū ſuū. God hath bent his bowe / for all this / Adam
attempted þ mater fell to ſynne / whome anone almygh
ty god dyd ſmyte / the vehemence of the whiche ſtroke all
we that came of hym do fele / the woundes of it abyde ſtill
in vs not clene made hole / all though they be hyd & coue
red. Wyl ye knowe whiche be the woundes. Let vs be
hungry a lytell whyle / and anone we ſhall fele the pe
nury of hunger. Abſteyne frome drynke / anone cometh
thyrſte. So a ſote many myles anone cometh weeryneſſe
But your ſpynger nygh the fyre / & full ſoone ſhall ye fele
impaſſyble hete Gre vnholſome metes / & anone cometh
ſekenes. By theſe woundes aforeſayd without doubte

We be brought to deathe / yf the body be not soone remed-
yed. Adam wanted all these woundes or euer almygh-
ty god dyd stryke hym. And we also sholde haue wanted
them yf that stroke had not ben / We all be wounded by
his stroke / wherfore the prophete sayth. **Q**uoniam
sagitte tue infire sunt michi. Blyssed lord thyne
arrowes be styched in me / yf peradventure these arrowes
myght be plucked awaye by ony medycyne / or by crafte
we myght be made hole of our woundes / and so to scape
deathe / whose fere troubleth vs without mesure in this
fourth place / the wyse man sayth. **O** mors q̃ amara
homini habenti pacē in substantia sua. O deathe
how dytter arte thou to a man hauynge peas with his
substance of worldly goodes / or els thus / that hath this
world at his wyll / whiche vse these worldly pleasures
merely / they knowe not / they haue not in mynde what is
behynde in the worlde to come. Alas how greuous and
dytter is to them y remembraunce of deathe / whose dardres
or arrowes may not be expelled by ony crafte / we can not
fynde the meanes by ony medycyne to heale our woundes
we must nedes dye / & dayly we drawe nyghe deathe more
and more. **O**mnēs morimur. All we dye / or be dyen-
ge. Scrypture sayth this verbe morior after saynt Aus-
tyn is vnderstode / sygnifyenge that no creature maye
escape / flee / or declyne from deathe / our lord hath so gre-
uously stryken vs with the dynte of his arrowes / wher-
fore our prophete sayth. **E**t confirmasti super me
manū tuam. Lord thou hast persed and fyrd thyne
arrowes so sore in me y my wounde is so grete & without
cure that I can not escape but nedes must dye. We saye
the selfe perturbatyon cometh for fere of goddes punys

shement / Whiche the prophete calleth in this psalme.

Faciem ire dei. for by these wordes **F**u2022e dei is vnderstande þ euerlastyng punysshement vpon them whiche be dampned. By these wordes **F**aciem ire dei is vnderstande temporall punysshementes in this lyfe / whiche temporall punysshementes causeth vs also to be in troyble. for what creature remembrynge so many punysshementes done vpon synners in this lyfe bodyly / & perauenture for lesse offences than he hymselfe hath done can be without fere / lest he sholde suffre þ same or more greuous for his owne offences. Adam agaynst the comaundement of god tasted but one apple / and anone he was cast oute from þ goodly gardeyne of paradys in to this erthe full of byetes and byembles. It semeth but a small mater / and also he and all his posterite euer after were made mortall. Alas how many tymes haue we synners broken the comaundementes of god. The people of Israell ledde by Moyses thurgh þ deserte / whan it was so they had eten no fleshe of many dayes. At the last they desyred to ete of the egyptyens fleshe lyke as it was theyr customable mete before / almyghty god gaue them their desyre. But **Q**uoniam adhuc esca fuit in ore eoru : ira dei descendet super eos. whyles they were etyng & mete in theyr mouth / the punysshement of god fell vpon them / and a grete parte of them were slayne. Afterwarde the same people made wery by a longe Joutney / grudged in theyr mydes agaynst our lord / wherfore sodayne fyre fell vpon them / and bitters ly byent & destroyed the later parte of theyr boost. Haue not we commytted many more greuouser offences than these be / yea truly / for whan we lacked no mete but had

greate plente of it / haue we not for all that despyed more
delectable meates not content with suche as we had / haue
not a lytell bodyly labour ben teduous to vs / as to go in
to the chyrche there to abyde to be at the seruyce of god /
& to here holysome doctryne / whiche of vs herynge these
offences beynge culpable in them wyll not fere the pu-
nyshmentes of god bothe in this lyfe & after. Namely
whan this holy pphete so dyde / in so moche he sayth his
fleshe trembleth for fere. **Non est sanitas in car-**
ne mea. Blyssed lord I haue none helth in my fleshe
it trembleth for fere of thy punysshmentes. They be bes-
ry happy & blyssed whiche neuer despyed themselves with
synne / but alwaye haue kepte them cleere without ony
spotte of it / as touchyng actuall synne / for truly they haue
greate reste in theyr soules / & they that haue done p cōtras-
ry fele in themselves an inwarde stryfe whan they remem-
bre themselves in theyr luyng / for suche as hath pollut-
ed conscience gyue them to other besynes rather than
to loke vpon themselves. Truly thabomynacion of an vn-
cleane conscience is so greate that the remembraunce of it is
thought to p persone so encombred so greate payne / as he
were vexed & troubled in the turmentes of hell. How
many haue slayne themselves after theyr greate offences
done / whan they myght not hold vp and sustayne theyr
vnhappy lyfe. Example we haue of a Romaine woman
called Lucrece & many other. The thre pryncypall parts
of the soule wherby the hole man sholde be gouerned
beholdyng the vgly and detestable monstre of synne
both accuse eche one other / to the memory it is objected
that he shold haue kepte in mynde the holy monyngs
and rebuyces whiche oftentymes he herde by the pre-
chers of godly doctryne. To the reason is sayd that he

holde haile respected and withstande more besyly / & not
haue suffered so grete fylthynes of synne to be comytted
in the soule / to the wyll is objected that by his holones
and rennyng to moche vpon his owne byddell / neyther
obeyenge to meynay nor to reason is caused that þe soule
is polluted with the fylthynes of synne. Therfore the co-
science al may pryeth and grutcheth agaynst synnes
euyl comytted / accordyng to the prophetes sayenge.

Non est pax ossibus meis a facie peccatorum.
No parte of my body can be in rest for the greuousnes of
my synnes. Take hede with how many & what stormes
of tribulacion we be vexed within our bodies / we haue
no tranquillite / no quyetnes but troubled in euery parte
with many dyuers vexacions. fyrste by the paynes of
hell / of purgatory / by our bodily greuaunce / by dethe / by
the punysshement of god / and last by the abomynacion of
our synne. Therfore let vs go vnto this mylde moornyng
our blyssed lady the virgyn Mary / besechynge her that
she wyll vouchesafe to deliuer vs fro these stormy wret-
chednes in this lyfe / & after graunte vs quyet soules.
These suffyler for the fyrste kynde of wretchednes. We
sayd the seconde kynde of mysery is to be cast do vnder
der the darkness and cloude of synne / and miserably to be
in captiuyte vnder the yoke of it. Many tymes synne is
compared to a serpent. A serpent hath a heed / a body / &
a tayle / semblably so hath synne / for when ony man fe-
leth the fyrst instygacion or sterpyng to synne / doubtles
there is the serpent's heed. When afterwarde he consen-
teth to the same instygacion / than he suffereth þe body of
that serpent to entre. And at last when he fulfilleth the
synne in dede / than is þe benymous tayle of that serpent
entred / without thou resyste and withstande the heed

that is to say / the fyrst suggestyon / it shall be very harde
for the to exclude synne / for where as a serpent may gete
in his heed / anone he byngeth after þe resydue of his bo-
dy . Soo by synne / yf also the streyght passage be made
open to the fyrst mocyon or sterynge of synne / anone he
draweth after hym the hole body / & neuer leaseth tyll it
come vnto the hyest parte of the soule / he auauſeth hym
selfe & is lyfte vp ferre aboue þe mynde / whiche ought to
be the heed of þe soule . And this of a trouth is a grete mys-
serp wherof this holy prophete Dauid maketh his com-
playnt sayenge. **Q**uoniam iniquitates mee supgresse
sunt caput meum. All the partes of my body be with-
out rest bycause my synnes be exalted ferre aboue myne
heed. We haue gyuen soo grete lycence to this serpente
synne & so easely entreated it that now whan it is ones
entred it wyll not out agayne / but as a tyraunt hath de-
creed to kepe in possession þe habytacle þe hath wonne
eyther peasybly or by strength. Fyrst of euer we comyt-
tyd synne many mocyons of it were felt in vs / but it was
onely in þe inferiour parte of the soule . And now syth it is
suffred to haue any interest / he hath enchauced hymselfe
aboue the hyest parte of the soule & there is resydent / to
maũpynge what hym lyst / thurstynge do wne the poore
soule with his greuous burden & weyght that ostent-
mes it is compelled to do that thyng whiche it wolde
not do. Peraventure some synner wyll saye. I perceyue
no / felt any weyght in my selfe / do I neuer so many syn-
nes. To whome we answereth that yf a dogge hauynge a
grete stone bounde aboute his necke be cast do wne from
a hygh toure / he feleth no weyght of that stone as longe
as he is fallynge do wne / but whan he is ones fallen to
the ground he is brassen all to peces by the reason of that
by. psal.

weyght. So the synner goynge do wone towarde the pyt
of hell feleth not the grete burden of synne / but whan he
shall come in to the depnes of hell he shal fele moze payne
than he wolde. Also euery creature whiche is aboute to
put awaye the yoke of synne feleth the grete & greuous
weyght of it. Our holy pphete had in experience þ heuy
burden of synne whiche sayd. **E**t sicut onus graue
grauate sunt sup me. app synnes be heuy vpon me
lyke to a heuy burden. God forbede that we saye no man
may cast out synne from the soule ones entred in to it / we
saye not þ / for yf it were so all we shold despayre / by cause
why no pson is without synne. But we saye it is ryght
harde vterly to expulce synne suffred so longe at lyberte
and hath had so moche lycence to abyde in þ soule / & holy
doctours knowlege the same. And saynt Anselme whose
wordes cometh now to fyrst to mynde sayth. **O** peccata
q̄ felicis aditus habetis / et q̄ difficiles exitus.
O ye foule synnes how gladd & easly entrynge haue ye
in to mannes soule / & how harde be your goynge out
fro it. Synnes may be expulsed / but how truly by grete
contrycyon dyligent confessyon / & not a lytell bodyly fa-
tyssacepon. But after that our synnes be so done away /
yf we take not vpon vs myghtely to withstande & make
batayle agaynst them / lyghtly they shall entre agayne
in to þ soule. And as our sauour sayth. **E**t sit nouissi-
ma hōis illi⁹ deteriora priorib⁹. Than shall we be
in worse cōdycions ferre than we were before / than shall
the woundes of our synnes waxe rawe agayne / than shall
the tokens wher they were fyrd waxe rotten & feel the
by our folyshenes & nedygence. Of the whiche mysery
Dauid complayneth in this place / sayenge. **P**utru-
tū et corrupte sunt cicatrices mee; a facie in-
si-

pientie mee. The olde tokens of my synnes were rot-
 ten agayne by myn owne folyshenes. He that is enured
 and encombyed wth these euylles / Shall we not call hym
 wretched and unhappy? Yes truly / for no thyng elles
 but synne may make a man wretched / be a man neuer so
 poore & nedy / yf he be wout synne / yet he is blyssed & hap-
 py. Salom6 sayth. **Miseros facit pplos peccatū.**
 Synne maketh wretched people. Saye Poule haufge
 y same mysery in experyence sayd. **Infelix ego ho-**
mo quis me liberabit de corpore mortis hui⁹.
 I unhappy man who shall deliuer me from the dainger
 of this deadly mysery of synne. ¶ Socrates was asked
 a questyon as it appereth in y Georgyke of Plato of one
 named Polus / whether Archelaus whiche thā had in
 gouernaunce the kyngdome of Macedony in grete glozy
 were happy & blyssed or not. Socrates answered & sayd
 he coude not tell / it is to me vncertayne. Than sayd Po-
 lus / he is a kyge. Socrates sayd / althoughe he so be / yet
 may he be a wretche. Polus added moze & sayd / he hath
 a glozvous kygdome / a grete household / & grete ryche-
 lles. Socrates answered / what of all this / these comodities
 maketh not a man blyssed / for vnder them may be pryue-
 ly a wretched soule. If y wylt sayd Socrates that I tell
 the whether this man be blyssed or wretched / shewe me
 his soule / & anone I shall asswey thy questyon for the de-
 monstracyon of this mater dependeth of y soule. Truly
 a soule subgeete to synne is wretched which our pphete
 Dauid wytnesseth / sayenge. **Miser factus sum.** By
 the reason of my synne I am made a wretche. That crea-
 ture what soeuer he be is blyssed whose wyl is obedyent
 to reason / that is to saye / in whome reason & grace hath

domynacyon/for by reason & grace ryght & Justre shall
be kepte. But yf it be contrary than shall peruersyte & vns
ryghtwysnes haue place and lyberte/that we may more
openly perceyue this thyng/let vs cōsider this example
As longe as the myddes of a lyne is egall with bothe en
des/neyther goynge wongre towarde the ryght hande
nor towarde the lyfte hande/ so longe it is called a ryght
lyne / but yf it turne contrary eyther to the one parte or to
the other/or lyfte vp it selfe aboue eyther endes/the lyne
is not ryght but croked. In lyke maner let vs cōsider þ
power in the soule/that is to saye/reason/wyll/& vnder
standynge / the vnderstandynge must be guyded by the
Wyll/& Wyll must be ruled by reason/for wyll is the myd
dle parte betwene vnderstandynge & reason/lyke as the
myddle poynte in a lyne / wherfore yf the Wyll whiche
ought to be þ myddle parte & also subdued to reason lyfte
vp hymselfe aboue reason/ is not thowre peruerse & inco
uenient / is not there a croked soule? yes wout doubte.
Alike wyse it is in synners whan reason is put downe
and wyll is vndulyfely exalted. Et in curuatus sum
vltro in finem. The prophete ierth. By synne I am
made croked vnto the grounde. I haue more mynde on
erthly thynges than vpon heuenly/whan þ soule is thus
dysforned and brought in to these myserable cōdycions
what is lefte behynde but penaunce & sorowe. The phil
osophers shewed two dyuerse wayes / one is the waye
of uertue/the other of vyce. The waye þ ledeth a man to
vertue is laborous & full of thornes/ notwithstandynge
the ende of it is very pleasaunt. The waye whiche byn
geth a man to vyce is mery & full of sensuall pleasures/
but the ende of it is very bytter and sharpe. A certayne
philosophie called Demosthenes what tyme he desired

to haue the presence & company of a certayne myll dyse
sed woman / & she asked a grete somme of money. He an
swered that his lernynge was not to by penaunce so dere
syngnyfyenge that after þe fylthy volupty of the fleshe
nothyng remayneth but sorow & penaunce / for the whi
che he woulde not geue so moche money. Our pphete co
sperryngethis addeth sayenge. **N**ota die cōtristat
us ingrediebat. Many causes there be for synners
to be penitent whiche haue caste do downe themselves in to
these myseryes / not compelled by byolence / but by theyr
owne wyll & mynde / from the whiche they may scantly &
with grete dyffyculte aryse / What for þe tyranny of synne
What for synne of the occasyons to synne / caused of þe
pleasure whiche þe fleshe hath gotten by wycked custome
of it. For as saynt Jerome sayth / those that be byrgyns
fele not so grete temptacyons of the fleshe as they whiche
the ones or othe tymes haue had the fleshely volupty in
experyence / for the fleshe that before hath ben polluted
by the foule and fylthy pleasure of the body / feleth moche
more vncleane mocyons than doth the fleshe whiche al
way hath ben cleane and chaste / for the vncleane body pers
suadeth & she weth to the soule the wycked cogytacyons
and derke fantasyes of his vnbryfyt fleshely pleasures
done before / wherby it is many tymes begyled & scorned
Therefore the prophete sayth. **Q**uā lumbi mei im
pleti sunt illusionibus. The partes of my fleshe
wherin þe nourysshynge of fleshely volupty be resydent
and abydynge / are replete & fulfylled with moches and
scornes. O folythe & madde fleshe whiche enuyleth and
causeth so many euylles to þe hurte of it selfe / for the body
stirreth & moueth þe soule oftentymes of the fylthy lust of
the fleshe / whiche is the moost hurte that can be to the

body / for the lyuely spyrytes wherby þe fleshe is quych-
ned be spylte & shedde out with þe fede of man. And so by
that he leseth many of his strengthes. Whilicpens saye
that a man taketh more hurte by the effusyon of a lytell
fede than by shedynge of centymes so moche blode / whi-
che thyng of a lykelyhode saynt Doule ment rebuþyge
fornycatours / sayenge. **Peccatū quodcūq; fecerit
homo extra corpus suū est / qui autē fornicat-
tur in corpus suū peccat.** Every synne that a man
doth is outwarde from his body / but he that doth forny-
cacyon or lechery offendeth god & also hurteth his body.
Werely it is a grete mysfery to loue the body so moche / &
not withstandynge procure so grete hurte to it by flesshely
lust / whiche mysfery our prophete sheweth / sayenge.
Et nō est sanitas in carne mea. By the reason of
flesshely lust I haue no helth in my body or in my fleshe
Therfore synne greueth bothe body & soule & profyteth
none of them but engendzeth grete hurte to bothe. The
soule is tormented by a syght of a polluted cōscience / by
the byctory of synne haupnge domynacyon / by the heuy
burden of it / by reneyng of olde synnes / by þe mysfery
that foloweth / by þe croked custome of it ones leste & for-
saken / & last by penance sorowfull. The body is also tui-
mented by þe pryckynge of flesshely lust. & by losse of his
strengthes. Soo that a synner may sauely saye as the
prophete wyrteth folowynge. **Afflictus sum.** I am
troubled by synne bothe in body & soule. The encrease of
a synners payne is whan he calleth to remēbrāce how
longe he hath serued to vncurteys and vngentyll a lord.
Saynt Iohn sayth. **Qui facit enim peccatū seruus
est peccati.** he that commytteth synne is the seruaunt

of synne / *et* for euery synner hath synne for his lord
to whome he serueth. What maner of lord synne is maye
be knowen by the stypende and rewarde that he gyueth
to his seruauntes in the ende. Saynt Iacobe wyrteth of
this stypende / sayenge. *Stipendia peccati mors
est.* The rewarde of synne is deth. What maner deth
truly deth eternall. This rewarde agreeth well for su-
che a lord / What stypende sholde the moost unhappy
lord gye but the worst that may be thought / Who so
euer serueth this malycious and cursed lord is in grete
bondage and seruitude / wherfore the prophete adbeth
sayenge. *Et humiliatus sum nimis.* By synne
I am made a bonde man / to whome betwyl to the lord
named synne. Now ye haue herde how many grete my-
seryes we suffre vnder the bondage and poke of synne /
and how we be thrauste downe vnder the cloude and deth
kenesse of synne. Therfore let vs flee vnto oure bryght
mornynge the moost holy mother of god / whiche as a
fayre mornynge hath lyfte by herselfe aboue all deth-
nesse / and by her humylyte hath broken the deuylles
heed / whiche was the fyrst auctour and causer of synne
and dethkenesse. Let vs aske and truste helpe of her in
this seconde kynde of wretchednesse / wherof we haue
now spoken / alwaye folowynge the wordes and ordre
of the prophete. ¶ The thyrde kynde of mysery is yet
behynde / whiche we sayd is the mysery of ignoraunce
and blyndnesse / wherby the lyght of trouthe is turned
away from vs / as by a cloude comynge bytvene. This
blyndnes may be shewed many wayes / as fyrst by the
two meanes wherof we shall speke / that is to saye / we
abstayne not from synne / neyther for the abhomynable
lothesomnesse of it / nor for the reuerence of oure blyssed

lorde god alwaie beynge present / that thyng must ned-
des of very ryght be thought vngodly & detestable / whiche
he is y cause of so many grete myseryes & bytternelles
afoze reherced / for neyther y paynes of hell nor of purgas-
toze had neuer ben thought / yf synne had not ben. Whan
kynde shold neuer haue felte ony werynes or bodily grei-
uance by the reason of labour / yf synne had not ben ney-
ther ony dystemperance of colde or hete that shold annoy
the body / hunger / thirst / ne grete or of sickness of violence
stroke / yf synne hadde not ben. Also the soule shold haue
wanted ignorance / inconstaunce / & rebellyon of vnderstan-
dyng agaynst reason. These myseryes and many moze
whiche now fleue of happen to vs bycause of synne.
What trowe we / was not Lysler an aungell synnyng
with grete lyght or euer he fell downe into hell / & what
elles made hym so blacke & dysformed but onely synne.
Nothyng in the worlde dyspleaseth almyghty god but
synne. For as Doctores sayth. **V**idit de^s cuncta que
fecerat: et erant valde bona. Almyghty god looked
and sawe all thynges whiche he made / and they were
very good. Every creature of god is good and accepta-
ble to hym yf synne be awaye. But yf it be neuer so good
by a creature defyled with synne / it is abhomyable in y
syght of god / & ferre moze abhomyable than is the syn-
nyng carpon of a dogge or ony other venymous worme
in the syght of men / wherfore holy scripture commaun-
deth every persone sayenge. **Q**uasi a facie colubⁱ
fuge peccatum. flee synne lyke as thou woldest flee
from the syght of an adder or elles ony other venymous
worme. And the holy man saynt Anselme sayth. **S**i ex
vna parte gehenna fuerit et ex altera peccatu

mallem in gehennā ire q̄ iniquitate peccato.
If hell were on the one syde of me / and synne on þ other
syde / I had leuer goo in to hell than to be defyled with
synne / the abhomyable synke of it is so grete / therfore
our byndnes is very miserable / whiche so many tymes
haue herde of the prechers of god how deedly a horryble
monstre synne is / & how moche it is to be fledde & despy-
sed / not withstandyng we do not escheue it / but study-
ously with all our dyligence solo we / clepe and in maner
kysse it. And whan we haue none occasyon to synne / we
soo we and wayle. There was neuer hungry lyon that
layd so sore a wayte for his praye as synners doth to gete
occasions to synne / they seke the flatterynges of worldly
pleasures euen as ramppege lyons doth for theyr praye.
Also yf they be deferred from theyr purpose they wayle
and make soow we / whiche mysere our prophete Deme-
in this nexte verse. **R**ugiebam a gemitu cordis
mei. I sought occasyons to synne / not saynedly but fro
the very herte of me. This is a grete byndnes that we
haue spoken of / and the other whiche we shall shewe is
moche more. If þ lothsomnes of synne be not suffycient
to cause vs leue & flee from it / at the leest þ presence of al-
myghty god our maker our gouernoure shoulde cause vs
to forsake synne / in whose power resteth our lyfe & deth /
whiche from aboue loketh & beholdeth what soeuer we
do / so openly as I se & beholde ony of you / & moche more
openly / for of mannes aspectes or syght myght come fro
the soule & perse through a glasse / through the heuens vnto
the steres / tyll it come to the place where almyghty
god is resydent / notwithstanding moche more þ syght
of god hath power to loke through them all downwarde
tyll it come to the fetherest & inwarde partes of the herte

and soule. I beseeche you let vs thynke in our self / the cle
rer syght the farder may loke & beholde & yet yf an other
be wyse so clere it may perceyue & beholde wyse so ferre
and so insynytely. Therfore almyghty god whose syght
is ferre bryghter & more clerer than all other be may be
hold and loke to euery dystaunce be it neuer so ferre and
without nombre. A grete dyfference is betwene y syght
of god and of man. The farder that mannes syght goth
the more weyke & feble it is / why for it is lymytted at a
certayne. The syght of god is of grete strenght without
ende and lymyttynge at certayne / & for that cause wher
ther soeuer it goth loth be the space or dystaunce neuer so
ferre / it is alway of lyke strenght & powert in euery place
without chaunge or makynge lesse / whiche holy scrp-
ture wytnesseth / sayenge. **H**itting it a fine vlos ad
finem fortiter. The syght of god attayneth to euery
dystaunce from ende to ende strongly / or alwaye a lyke
stronge. And in an other place of scripture is sayd thus
Nulla creatura est inuisibilis in cōspectu il-
lius / omnia autē nuda et aperta sunt oculis ei⁹.
No creature is inuysyble in y syght of god / all thynges
be naked and open to his eyen. Therfore it is a grete and
myserable blyndnes whan we wyll not beholde & se the
horryble and ferefull countenaunce of synne. And truly it
is a more grete and myserable blyndnes / not to fere the
syght of the moost hygh lord god almyghty / but he lo-
kyng vpo vs from whom no thyng may be hydde to
haue the desyre of so lothsom & foule thyng in our herte
as synne is / yf we remembre not & be in wyll to sorowe &
wayle for it. O grete darknes. O dymme cloude. O very
thycke myste whiche suffreth not the lyght of troueth to
shyne vpon synners. Let vs therfore renue to our moost

bryght & clere moorninge. **W**harp the mother of god whi-
che is without all & the leest spotte of synne. Beseeche her
meekly that she put awaye this blacke cloude and dark-
nes of synne. so that we may haue grace to loth and
fere the synnyness of us. & to drede the presence of our feres-
full Judge almyghty god. ¶ Now syth we haue satys-
fied for our purpose at this tyme we sholde leue in this
place of the psalme. but that the verse folowynge contey-
neth a rehersall or epilogue almost of euery thyng spo-
ken before. The prophete sayth. **Q**uoniam inuolutus
est. My herte is sore troubled. Take hede and
marke here þe fyrst kynde of wretchednes. that is to saye
the tempestuous tribulacions wherewith the hert of syn-
ners is troubled & vexed. fyrst for fere of the eternall pun-
nyshment of god in hell / for dred of his punnyshment
in purgatory / also by fere of deth hangyng alway in our
necke / for dred of goddes punnyshment in this lyfe / &
last for the vngodlynes of our synnes. For these we may
say with þe prophete. **Q**uoniam nostrum conturbatum est.
Our hertes be sore troubled. It foloweth. **D**ereliquit
me virtus mea. My strenght hath forsaken me. Here
is noted the seconde kynde of mysery wherby we be put
downe miserably vnder the thraldome of synne. by whi-
che thraldome we be ouercomen / subdued / our olde to-
kens of synne waxe rotten agayne / we be made vnhap-
py / troked and sorowfull / we be scourged sore and made
lowe as subgettes so that of ryght we may saye. **D**e-
reliquit nos virtus nostra. Our strenght hath fors-
aken vs. The prophete added. **L**umen oculorum
meorum et ipsum non est mecum. The syght of myne
eyen hath layled me. Here is the thyrde kynde of wret-
chynesse.

edones expressede / *¶* is to saye / of our cloudy blyndnes
 wherby we be so moche blynded that neyther for thaboi
 mpyacion of synne whiche is a foule & ferefull monstre /
 nor for the reuerence of god beynge presente we wyll res
 scayne but synne styll & that greuouly / from whiche my
 seryes the moost blyssed virgen delyuer vs / whose Ras
 tpynte we halo we this daye by her sone our lorde Jesu
 Chryst / whome she as a fayre mornyng brought forth
 the moost bryght sonne to gyue lycht vnto all synners.

Domine ne in furore poste
 rioris. secunda pars.



A We chryst en people are boude of be
 ry duty to gyue grete and immortall
 thanks to the holy prophete Dauid
 whiche so diligently hath left in wy
 tyng his psalmes moost hody to be
 redde of vs & our posterite. And his
 soo doynge as me semeth was moost
 for thre causes. fyrst that by these holy psalmes *¶* myn
 des of synners myght be repsted vp and excyted as by a
 swete melody to receyue and take the study & lersge of
 vertues. Secondaryly that yf ony man or woman hath
 fallen to grete & abhomynable synne / yet they sholde not
 dyspaye but put theyr holy & stedfast hope of forgyuenes
 in god. Thyrldy that they myght vse thes holy psalmes
 as letters of supplycacion & spedfull prayers for remys
 syon and forgyuenes to be putchased of almyghty god.
 Hytago: ycy the people of that sect or of that blage were

accustomed every moynſge when they holde ryle from
theyr beddes to here þe ſoude of an harpe. wherby theyr
ſpirytes might be more quicke & redy to receyue theyr
ſtudies / thynkyng no thyng more proſpitable than it
vnto the free and noble excepyng of theyr myndes. for
doubtles theyr ſuggerſhene & ſouthfull myndes by þe me-
lody were made quicke & mery. Also ſomtyme wycked
ſpirytes were chaſed away by þe muſycal & ſwete ſtroke
of þe harpe. whiche thyng done is redde of kynge Saul
that when he was vexed and troubled of the wycked ſpi-
ryte he had his moost & onely remedy by þe harpe of Da-
uid. at whose ſoude the malygne ſpiryte was dzyuen
away. It is alſo thought that the ſame wycked ſpiryte
had ſo grete power on Saul for his ſynne. So lyke wyſe
holy fathers thynke all ſynners to be vnder þe power of
an euyl ſpiryte. Let vs therfore turne agayn vnto theſe
ſwete melodyes of our pphete Dauid whiche ſomtyme
he ſange with his godly harpe. wherby we may chaſe &
put away all ſuggerſhenes & ſouth put into vs by wy-
cked ſpirytes / in the whiche ſwete ſoudes we ſhall here
ſo grete plente & dyuerſite of tunes as euer was herd be-
fore. for ſomtyme he ſpeketh of god / ſomtyme of þe deuyl
ſomtyme of holy angels / ſomtyme of dampned ſpirytes
ſo of hell paynes / & ſomtyme of the paynes of purga-
tory. other whyles of the ryght wyſnes of god / ſomtyme
of his grete mercy. ſo of drede / anone of hope / ſom-
tyme of ſorrowe and wepyng / and ſomtyme of gladnes
and conſorte / ſomtyme of bodily wretchednes / ſomtyme
of the wretchednes of þe ſoule / ſomtyme of the curſyng
of vyces and ſynnes / ſomtyme of the prayſyng of ver-
tues. Other whyles of good and ryght wyſe people / and
anone of wycked and vtryght wyſe. By this dyuerſyte

of melody of synners can not be reyled bp from the slepe
of synne and excyted vnto godly watchynges they are to
be thought as very deed. And as we sayd in the seconde
place / they that be wretched and synfull creatures may
truste to haue forgiveness of god by these holy psalmes.
Example we haue of this holy prophete. For euery man
knoweth this prophete Dauid was a wretched & gre-
uous synner / neuertheles afterwarde he lyued holily / &
by þ merytes of his lyfe was lyfte bp vnto heuen. The
medycyne & remedy that he vled for dopnge a waye his
synnes was pure and clere penaunce / whiche he labo-
red somoche by ofte sayenge these psalmes that anon
he was made perspytely clene. Why therfore sholde we
wretched synners doubt to be made clene from all syn-
nes be they neuer so greuous whan we knowe the lyfe
before of this prophete vncleane with so grete fylthynes
of synne & now made so bryght & without spotte of it by
penaunce whiche is the very purger of synne. Crowell
thou his synne was not greuous / truly it was / whiche
also hymselfe wytnesseth / sayenge. **Peccatus valde.**
I haue synned greuously. Is not the same medycyne &
remedy whiche he vled / that is to saye / penaunce present
and redy at hande to vs all / yea truly / for it was sayd to
euery persone. **Penitentiam agite.** Do penaunce
haue not we the same god / and is not he as ryche and
plente full in his mercy as euer he was before / yea with-
out doubt. Sayne Poule affermeth the same / sayenge.
Idem Dominus omnium & diues in omnes
qui inuocant eum. The lord of all is one without
chaunge or mutabyltye & euen a lyke lyberall and plenti-
fous vnto euery creature that calleth to hym. Crowell

that he be perceyved in any condempnacion / and that he
offreth not his grace to every creature ouer all : yee ver-
ryly. for saynt Peter the apostle sayth. **I**n verita-
te competi quia non est personarum acceptio
Deus: sed in omni gente qui timet Deum & ope-
rati iusticiam: hic acceptus est illi. I haue spyed
and perceyued for a trouthe that god is none accepter of
persones / but amonges all people who lovet oredeth
almighty god and dooth ryghtwysnes / that persone is
acceptrable vnto god. Therefore yf we drede almighty
god and do ryghtwysle penaunce we may truste verily
for to haue forgyuenes of hym / and without doubte for
to be accepted of his mercy. Vnto the whiche this ho-
ly prophete Dauid bothe admonyssheth and entyleth
vs by these holy psalmes / the whiche mater ought for
to be for all doctored synners vnto they grete conforte
and truste of forgyuenesse. The thynde and laste that
these holy psalmes belyke as lettres of supplicacions
the whiche we may gyue vnto almighty god as redy-
moners and serers of his insynpte mercy for vs shall
be made open on this booke. If peradventure any per-
sone haue a mater or besynes with y kynges hyghnes
and in his caule gretevely desyre his goodnes and his pyte-
te / wyll he not shortly go vnto some wyse man in suche
matters and desyre a letter of supplicacion for to be ma-
de dplygently / wherby he may cause y kynges pyte in
his besynes to be obteyned and hadde. Truly his truste
is not onely in his owne wysdome for to be so bolde in
handlyng his mater & to purpose it onely by his owne
wordes or his owne wytte. We synners be in lyke con-
dempnacion. for truly we haue many matters in the hygh
g.iii.

courte of the moost hygh kyng almyghty god / for the
whiche it sholde be profitable and necessary the pyte of
god to be purchased for vs. And who is more wyse in
courte for our besynges to be spedde / that is to saye / for
forgyuenes to be obteyned / than is our pphete Dauid
that comytted before the peryll and danger of the same
thyng in hymselfe. Merely he was a synner as we be
and a besy folowet for forgyuenes / with grete dyligence
made these holy psalmes whiche he dayly offred vp vnto
to almyghty god with grete deuocyon as letters of sup
plicacyon / by the whiche he moued greatly his goodnes
for to forgyue hym. Therefore we knowynge the vertue
& effycacy of these holy psalmes / let vs ble them in our
lyke besynges and doubte not to haue forgyuenes yf we
do it so louyngly as he dyd in this tyme. For sothe euery
prayer offred vp of a penytent herte is acceptable vnto
our moost good and mercyfull lord god / but that prayer
aboue all other is ferre more acceptable to hym whiche
is approued by holy chirche and made by a man of mer
uayllous and not vnknowen holynes. In the whiche
prayer fyrst is asked forgyuenes of synnes / strength of
the soule to withstande synne / and contynuaunce of ver
tue / whiche thyng is nobly done in the psalmes of Da
uid / namely in the seuen penytencyall psalmes / whose
declaracyon we haue take vpon vs / therefore let vs gladi
ly and louyngly desyre the / and ofte offre them vp vnto
almyghty god / mekely askynge forgyuenes of hym for
our synnes / whiche vncurteysly we haue comytted and
done agaynst his goodnes. ¶ In this parte of the psalm
me our prophete Dauid doth thre thynges. fyrst he cal
leth to mynde his wretchednes. Secondly he gadreth
together many thynges wherby he may trust for to haue

forgyuenes. And thyrldy he sheweth that onely by the
helpe of almyghty god he contynueth in his good pur-
pose. Nothyng y may be seen or thought is more profy-
table wherby the mercy of god may exerce and vse his
operacion than is our wretchednes / whiche in holl mo-
che y more is he / somoche more it must moue & stee our
merciful lord god to ppte & forgyuenes. Therefore this
prophete Dauid remembryng it calleth to mynde all his
offences and trespase / wherby he may shewe his wret-
chednes to be grete & ouer heped. He speke before of the
inwarde partes of mysery / now he remembreth nom-
bryng the outwarde partes of it. This prophete sayth
thus / my wretchednes standeth not onely in the trouble
of myn herte whiche is verp grete / nor in the feblenes of
my strenght depressed and put downe by the tyranny of
byces / neyther in the myserable blyndnes of my soule /
but it is other wyse encreased / and by that wherof my
cheere conforste and consolacion ought to be hadde / whi-
che is a very unhappy kynde of wretchednes. Merp-
they that be my frendes and mygh aboute me be myne
aduersaries & moost agaynst me. Perauenture it sholde
seme that we haue sayd a thyng agaynst reason to save
our frendes and they that be nexte vs be rather our enes-
myes than our frendes. But and we wyll call to mynde
and remembre how moche they do lette vs from getyng
y helth of our soules it shold to no man be a doubte. for
what sholde be more pcepyous and detere vnto vs than
tyme and longe space of lyfe to do penance for our syn-
nes and trespasses done and past / and to obteyne many
large rewardes of god by doynge good werkes whiche
goodnes and good purpose is moost of all taken a waye
by them that be nexte aboute vs & our frendes / namely

that we call our frendes. A certayne doctour sayth / they
bethemes & steale awaye our tyme of well doyng in this
worlde. Also yf we be in the wyll for to forsake this worlde
or to take vpon vs an harder and a strayer waye of
lyuyng / who shall sooner withstande our good purpose
than they whiche be as our frendes and nexte aboute
vs. If we be in mynde to sell all that we haue and after
dystribute it in almesse vnto the poore people after the
counseyle of Chryst / who wyll be more agaynst vs than
our frendes & neyghbours. Oftentimes at gret feestes
Jonkyes and dyngynges we be made more intempe-
rate and more dysposed to wyce than is conuenient and
honest for vs to be. And by whose byddynges and desy-
res elles / but by our frendes & neyghbours. Also of eues-
ry worde spoken vnprofytable and in bayne we shall
gyue accounte before god / not withstandyng it conten-
teth not our frendes whan we be in theyr cōpany with-
out we vse many yble wordes and vnfruytfull bothe for
body and soule. Moreouer in whose causes and besynes
doth our consyence more grudge & is hurte than in the
causes and besynes of our neyghbours & frendes / whan
we helpe / defende / or prayse them to other / or els auance
them our selfe. And last yf our neyghbours and frendes
se any thyng in vs to be lauded or praysed / they glauce
and prayse it so moche that anone we synne in baynglos-
ry / and also be proude of our selfe. And yf they spee any
thyng in vs that is lewde or to be forboden / they wyll
craftely colour it / or elles go by as they se it not / so that
we neuer can knowe our selfe / wherfore they be for to be
thoughe rather our enemyes than our frendes. They
seme to drawe nere vs for our profyte / but contrary they
do agaynst vs and nothyng for our profyte. Our pro-

phete sayth in lyke maner. **A**mici mei et proximi
mei aduersum me appropinquauerunt et ste
terunt. My frendes and neyghbours byde nygh and
stode styll agaynst me. He speketh not of them that be
frendes in dede / suche be very scant / of whome it is wyrt
ten. **B**eatus qui inuenit amicum verum. Blessed
and happy is he that hath founde a true frende. Peras
venture at that tyme this prophete Dauid had none su
che. But of the carnall and comyn frendes wherof is a
grete nombze. He addeth sayenge. **E**t qui iuxta me
erant de longe steterunt. They whiche were as
my frendes and my neyghbours stode aserfe from me /
Who shall we saye is nere ony man yf that his neygh
bour and frende be not / who is to be thought more nere
than a neyghbour or frende / certaynly none. But peras
venture this prophete ment by them that be as neygh
bours and frendes suche as fauour and ome good wyll
only to the body. And by those that be nygh vnto vs be
ment them whiche haue cure of soule. For they of very
duty wolde fyrst haue the name of a frende and neygh
bour. For bycause the soule is nexte y body / and though
it be so that euery persone hath charge of other in rebus
kynges byces accordyng to the sayenge of our sauour.
Si peccauerit in te frater tuus corripe eum.
If thy brother or euen chrysten offende the correcte hym
not withstandyng the offyce of correccion longeth fyrst
vnto prelates and vnto suche as hath cure of soule / wher
of he sette in this worlde by almyghty god as ouerlos
hers of the people / vnto whome is also comaunded that
they wolde shewe to them they greuous offences / but
they stande aserfe of they spare to saye the trouth. Clegg

let vs go to the letter / that is to saye / bysshops be absent
from theyr dioceses / and parsones from theyr churches.
Elles to the spirytuall sence as thus / no man wyll shewe
the fylthynes of synnes. All we vse by pathes and circū
locucion in rebukynge them. We go no thynke nygh to
the mater. And so in the meane season y people perperthe
with theyr synne / whiche thynge y prophete complay
neth / sayenge. **Et qui iuxta me erant de longe
steterunt.** They that had cure of my soule stode aserre
from me. Truly those be very wretchedes whome synnes
do subdue and put vnder the myserable yoke of scrup
tū de or bondage. They be also thaste do wne in to a more
gryghter corner of mysery whan they frendes & neygh
bours wyll not admonyshe and reprove theyr wycked
nes but suffre them so to contynue / whan also prelates
and persones do not correcte theyr mysse lyuynge / and
shortly call them to amendement / but rather go by and
suffre theyr mysse gouernaunce. What than / truly the
soule beyng glad of his destruction and in maner rem
ynge on his owne byddell not helped by his frendes / to
thynge cared for of bysshoppes and suche as hath cure
of soule must nedes come in to the deuylles power / whi
che as wood enemyes and rampynge Lyons go aboute
sekynge whome they may deuoure / they do the vtters
most of theyr power / they go soze to y mater / & many ty
mes ouercome suche as be very stronge. Therefore what
meruayle is it yf the deuylles cathe y myserable soule
boyde & utterly destitute of all helpe / and so take & awe
it in to the depe ppt of hell. The prophete sayth. **Et
hū faciebāt qui querebāt animā meā.** They
that sought for to haue my soule put gret strenght for to
obteyne theyr purpose. The cursed deuylles strenght &

power is very grete/as scriptur sayth. **N**on est po-
testas sup terrā que cōparet eis. No strenght vpon
the erth may be compared to them/whiche yf they were
suffred to exerceyse vpon mankynde none sholde be lesse
aloue. But almyghty god of his goodnes wyll not soo
suffre it / & bycause of þ they gyue themselves to fraudes
& gyles studiously / wherwith boldly they come to vs p
suadyng & shewyng þ wayne pleasures of this worlde
& the false Joyes of the flesse / wherwith they scorne vs
dayly/lyke as a mā in his dreame many tymes thynketh
to haue grete pleasure whā no cause is so to be thought
than wakynge he perceyueþ hymselfe deceyued by his
dreame. It is wyrtyn. **D**ormierūt somniū suū et
nichil inuenerūt oēs viri diuitiarū in manib⁹
suis. without doubte synners be begyled / and all that
they do be but dremes & banptes/whiche thynge þ pro-
phete addeth / sayenge. **E**t qui inquirebāt mala
michi locuti sunt vanitates. Suche as were myn
enemyes & wyllid me rather euill than good spake and
persuaded banptes vnto me/that is to saye/worloly ry-
chelle/pleasures / & false flesshely Joyes. And yf it be so
they may not take vs by those banptes / than they laye
in our waye other subtyll & crafty baytes / for theyr pur-
pose is eyther by cōtynuaūce of one temptacyon oꝛ other
to make a man wery and cause hym to thynke at þ last
that god wyll not helpe hym & so falleth in to despayre.
Eyther they be about to bypunge a man to a hyer perfec-
cyon of lyfe / to þ ende anone after they may ouerthrowe
hym agayne / elles they persuaue & purpose to a mānes
mynde a more profytable place to gete vertue in / bycau-
se wher they may lyghly get oꝛ sooner put hym downe &

make hym to forsake it / lyke as fysshers do whan that
they be aboue to cause fyssh to come in to theyr nettes
or other engynes / they trouble the waters to make the
auoyde & flee from theyr wonte places. Somtyme they
persuade a man to chaunge the maner of his lyfe / in to
a more streyght waye of lyuynge than perauenture any
persone may bere or suffre / that than he that is greued
afterwarde gyue ouer & forsake it / lyke as men say apes
be taken of the hunters by doynge on shoes / for the pro-
perte of an ape is to do as he seeth a man do. The hunter
therfore wyll laye a payre of shone in his waye / & whan
he percepueth þe hunter doynge on his shoes he wyll do
the same / and so after that it is to harde for hym to lep &
clymbe from tree to tree as he was wonte / but falleth
downe / & anone is taken. Or elles at somtyme they laye
before a man benym pryncely hyd vnder the colour of ap-
perynge vertua / s to set his mynde in gettyng & to laye
vp worldly rycheesse for the exercysynge of þe werkes of
mercy. Eyther they moue a man to chastise his body
aboue his powere from the synne of lechery. Thus by
these fraudes & other innumerable þe deuylles be aboue
to turne vs from vertue / wherfore the prophete added.
Et dolos tota die meditabantur. Dayly they
mynde was to begyle me. But many tymes whan we
remembre our selfe to be tempted we haue so grette pleas-
sure in the thyng shewed by suggestyon & it semeth so
Joyfull vnto vs that we perceue no gyle in it / or at the
leest we wyll not vnderstande it / therfore somwhat we
here / & some we wyll not here / we gyue audyence onely
to it that solideth to the voluptuous pleasures & prolyte
of the body / & wyll not here þe pryncyple hyd vnder that
bodily pleasure / but go by with a deafe eere / whiche the

prophete in the pson of vs foloweth & wayleth sayenge
Ego autem tanq̃ surdus nō audiebā. I fared
as a deafe man / wold not here the rebukynge of worldly
pleasure / but gyue hede to all that soundeth plesauntly to
the body. It were a grette remedy to the synnere that is
tempted yf he wolde dyligently make pzeup serche wth
hymselfe of the thyngelayde to his soule by suggestyon
what may happene of it / whether good or euill. He may
bothe aske questyon of hymselfe / & make answere to the
same / and anone by that dyligente inquisyon made rea-
son shall shewe at the last yf ony peryll be hydde vnder
by fraude or gyle / & yf none appere he may than flee vnto
to almyghty god askynge his helpe whiche shall neuer
be voyde or abient from ony persone that putteth his spe-
ciall trust in hym. But of a trouth synners oftentymes
do the cōtrary / they make no serche wth the selfe / they
aske not the helpe of almyghty god / but ouerthowde ras-
ther themselves and in maner the heed downwarde / also
as dōmbe men wyl no thyng obgette or save agaynst
synne. Therefore it foloweth. **E**t sicut mutus non
aperiens os suum. I am as a dōmbe man not ope-
nyng his mouth. I wyl not serche and speke agaynst
my owne synne. Sāpt James gyueth monicyons vnto
to all suche as fereth yf deuylles temptacyons that they
withstande strongly / & yf they so do the deuyl shall nes-
uer after haue boldnes to lette and unpugne them moze
Resistite diabolo et fugiet a nobis. Resyste and
withstande the deuyl and he shall flee from you. Whiche
the thyng wylpam Parisense confermeth shewynge
of a certayne persone that agaynst the soule and lybby-
nous temptacyons of the fleshe layde vnto his soule by
the deuylles / Was wont to saye wth gret indignacyon

these wordes / fy / fy / fy / & by this meane he auoyded those
temptacions. The wise mā also couſeyleth vs to hedge
in our eies with thornes / ſaynge. *Sept aures tuas
spinis.* That is to ſaye / yf thou here any thyng ſpoken
that ſoundeth to euyll / or is not worthy to be ſpoken / as
the deuylles temptacion / take thornes / ſo moche to ſay
withſtande temptacions ſharply & bytterly / wherewith
the deuyl ſhall be chaſed awaye fro vs. But ſuche as be
ouercomen by temptacions are very blynde not percey-
uynge the vglomnes of ſynne / alſo they be deſe not be-
rynge the fraude of þe deuyl / & laſt they be dombe not ſpe-
kyng & wyſely reprovynge the abomynacion of it. Soo
by cuſtome they be made lyke vnto dombe & deſe perſo-
nes bytterly holdynge theyr peas. *Et factus ſum ſi-
cut homo nō audiens et non habens in ore ſuo
redargutiones.* I am made lyke vnto a man that is
deſe & dombe whiche neyther wyll here þe rebukynge of
ſynne / nor ſay agaynſt ſynne. Hitherto our pphete hath
deſcrybed the myſerable and vnhappy condicions of the
ſynner expreſſynge his manyſolde wretchedneſſes whiche
ye haue herde. ¶ Now in this ſeconde place he re-
membreth many thynges wherby the goodnes of god
may be moued to forgyuenes / amonge whome good ho-
pe is þe fyrſt / without the whiche euery thyng that we
doe is of no valure / for let vs neuer ſo moche wayle & ſo-
rowe our ſynnes / confeſſe them to neuer ſo many preſtes
and laſt ſtudy to purge them by as moche ſatysfaction
as we can / all theſe proſyte no thyng without hope. For
was not Judas very penitent for his ſynnes / yea trus-
ly. for as Marthewe ſayth. *Judas penitentia du-
ctus rettulit triginta argēteos principibus ſa*

cerdotum. Judas beyng peyntent brought agayne
the xxx. pence to pynces of the preeſtes / or to the chefe of
the Jewes lawe / byd he not alſo ſhewe openly his treſ-
pace whan he made exclamacyon and ſayd. **P**eccaui
tradens ſanguinem iuſtum. I haue ſynned gre-
uouſly betrayenge this ryght wyſe blode. And laſte he
made ſatiffaccyon more large than almighty god wolde
haue aſked. **A**biens laqueo ſe ſuſpedit. He wente
forth and hanged hymſelfe in an helter. I beſeeche you
what more bytter and ſhamefull kynde of ſatiffaccyon
myght haue fortunedy hy: verily none. And yet bycauſe
ſe he wanted hope & deſpayred of forgyuenes / all theſe
byd no thyng prolyte hym. For without doubte deſpes-
racyō is ſo thicke an obſtacle / & but yf it be taken away
the lyght of goddes grace may not come in to our ſoules
Let vs therfore take awaye the obſtacle of deſpayre and
open our ſoules by ſtedfaſt hope to receyue the grace of
god & it muſt nedes enter. **S**aſt Doule ſayth. **D**eus
negare ſeipſum nō poteſt. Almighty god may not
deny his owne ſelfe / he can not but haue mercy on wyte-
ched ſynners that truſt in hym. He may no more with-
drawe from them the beemes of his grace / yf they ſou-
les be made open by ſtedfaſt hope to receyue it / than the
ſonne may withſtande his beemes out of wyndowes whan
they be open. Therfore the prophete ſayth. **Q**uī in te
domine ſperauit tu exaudies me dñe de⁹ meus
Bleſſed lorde bycauſe I haue truſted in the / thou ſhalte
here me my lorde & my god. Of a trouth grete & ſtedfaſt
hope muſt nedes alway be herde / nor w ſtandynge theſe
fewe condycyons ſolo wynges muſt be Joynded to it / that
is to ſaye yf the thyng aſked of almighty god be lon-

gyngge & not contrary to the soules helth of the alther / also
so yf he be wyllinge & redy to suffre correccion for his syn
nes / yf he forowe & wayle his errour & be gladde to ac
cuse hymselfe. Last yf he wyll be warde & from that tyme
forth warde abstayne from all suche euyl occasyons. All
these the prophete remembred by þe same ordre / & made
his petycon for to be herde of almyghty god / & shewed
the cause why he sholde be herde / sayenge. **Quonia**
in te Domine speravi. Lorde thou shalte here me
bycause I haue trusted in the / he added the ende for the
whiche he made his petycon / that is to saye / to thentent
his enemyes haue not the better of hym / and be moche
gladde and Joyfull of his doynges amysse. This pphete
neyther asked erthly rychesse / worldly honours / pleasur
es of the fleshe / nor any other temporall thyng / but
only þe helpe of goddys grace agaynst his enemyes that
they Joy not moche his fall or hurte. Truly þe deuylles
be very gladde yf at any season they map clippe vs was
uer or stumble out of the waye bykynges goddys com
maundementes. But whan we fall downe and gyue
place to the fylthynges of synne / not wyllynge for to ryle
agayne / than they Joye aboue mesure. Therfore this
holy prophete reherced & recyted all these foresayd thyng
ges bycause almyghty god sholde exerceyse his mercy / &
soone helpe hym / to thentent his enemyes sholde not be
gladde at any tyme of his fall to synne. **Quia dixi**
nequando supergaudeant michi inimici mei.
Good lorde I haue recyted all these and made my pety
con / bycause myn enemyes at any tyme sholde not be
very gladde and mery of my fall in folowynge the con
cupyscence of þe body / these enemyes laye awayte bothe
daye and nyght / they spate vs neyther slepyng nor was

hys ge/etpunge/or bypnyssge/in labour/or any other study
 but alwaye besyghthe selfe to catche our soules in theyr
 snares. Almyghthy god with all the hole company of he-
 uen loketh downe from aboue & beholde our trouble or
 agony þ we haue to withstande theyr malyce & tempta-
 cyon / they also take it heuily and be sozr yf we be ouer-
 comen / and yf we haue the byctory they be very gladd
 & Joyful. And on the other parte these wycked deuylles
 doth espye & wayte whan we be aboute to fall downe / &
 as soone as we let downe our fete / & of a lyghthode shold
 slyde or slyppe / than they make theyr baunte of getyng
 the byctory / as foloweth. **E**t dum cōmouentur
 pedes mei super me magna locuti sunt. whyles
 my fete were moued & aboute to slyppe / that is to saye /
 whan my desyres wauered and were remoued from al-
 myghthy god goyng vnto synne / thā myn enemyes cras-
 ked and spake many grete wordes Joyenge and laugh-
 ynge me to scozne. Ferthermore he that wyll be herde of
 god muste submytte hymselfe to wyllfull correccion for
 his olde synnes / or at the leest be redy in his soule to hu-
 myle and submytte hymselfe. ¶ It is accordyng with
 ryght and equyte that the persone whiche hath folowed
 his owne sensuall pleasure agaynst the wyll of almygh-
 ty god / redeme and make amendes for his erroure in fol-
 lowyng the wyll of god / contrary to his owne volupty
 & worldly pleasure. For synne must nedes be punysshed
 eyther by our owne selfe / or els by almyghthy god / whiche
 the payne or punysshement yf that we take vpon vs
 with a good wyll / it is thoughte than we make satisfac-
 tyon to almyghthy god for our trespasses / we put this
 thyng in execution and do it in dede / whan we suffre
 patiently aduersytes & punysshementes of almyghthy

god / or hurtes done by our neyghbours / wylful chasty-
sementes done by our owne selfe / or elles yf we suffre pa-
cyenly penaunce enioyned by our bysshoppes or ghostly
fathers after cōfession herde by them. All these be scour-
ges wherby þe synners of synnes is done awaye / þe
synner amended / and satysfaccyon is made to god / wher-
fore the pphete sayth. **Q**uoniam ego in flagella
paratus sum. I am redy good lord to do all maner of
penaunce for my synnes / & not fayedly / but with a true
and contryte herte. But besyde this maner of makynge
satysfaccyon is also asked for a duty of the synner sozowe
and inward repentance of the mynde / for as moche as
he hath despyled the ymage of god within hym / deserved
eternall dampnacyon / and losse the Joye of heuen. By-
cause also he hath so moche dyspleased our best & moost
loupnge lord god / whiche so derely and plenteously re-
demed vs with the precyous blode of his onely begoten
sone Jesu Chryst. Alwaye the synner must sozowe and
wayle these offences rebetled / so oft as they come to his
mynde. **¶** We fende in scrypture þe Peter chefe of all
the apostles wepte and wayled dayly his errour in de-
nyenge his mayster Chryst Jesu. O how moche vnlpye
be these wretched synners vnto Peter þe gladd whā
they haue done amysse and Joye in theyr euyl doynges
whiche thyng truly more dyspleaseth almyghty god
than the synne done. It is very harde at all tymes to re-
membre & call to mynde that we haue done amysse / & al-
waye to sozowe / not withstandinge this must at all sea-
sons be ferme & stable in the soule / that as ofte as the re-
membraunce of synnes cometh to our myndes / so ofte we
must desyre to be sozowfull for them. And this we must
do with all our power / strength & good wyll. For our pe-

penitent prophete sayd. **E**t doloꝝ meus in conspectu
tuo semper. My sorowe for my synnes was alwaye
in the syght of myne vnderstandynge. Soꝝ we and in-
ward penaunce is not onely suffycient / but also we must
make confession / and shewe to an able pꝛiest our synnes
whan tyme shall requyre / elles all our sorowe & penaunce
be it neuer so greuous shall be but in hayne and of none
effecte / in the whiche confession we may not tell fables
and other mennes fautes but onely our owne / neyther
we may shewe our lyght synnes leupnge the grete and
heuy vnshewed / we muste also shewe all our offences
small & grete without ony shadowe or colour / nothyng
excusynge or makynge lesse but expresse as moche as we
may the very wyckednes with all the circūstaunce as it
was done in dede. For this cause our penitent prophete
added sayenge. **Q**uoniam iniquitatē meā an-
nunciabo. Good lord I shall shewe myne owne wyck-
kednes of synne / euen as it was without colour or glofe.
And last it is very necessary that we study & take hede in
ony wyse neuer after to fall and turne agayne to synne /
lyke a hogge that turneth agayne to his vomyte / or a
sowe ones walterd in the clep wyll retorne to that fyl-
thy place. That persō whiche stedfastly hath purposed
with hymselfe to amende his lyfe is alwaye studious &
bely to eschewe and flee euery occasyon of synne / sekyng
holysome remedies for the same. He remembreth in hym-
selfe how vnwysely he fell / how shorte pleasure he had of
it and soone done / also how longe penaunce he is brought
vnto continually to be permanent vnto his lyues ende.
He that can kepe this thyng alway present in the syght
of his soule remembrege it inwardly / that persone shall
not lyghely retorne to his olde synnes. For this our pro-

phete sayd. **E**t cogitabo pro peccato meo. I shall
at all tymes remembre and thynke on my synne that no
thyng of it be vncontryte and vncōfessed. Who somer
doth all these thynges aforesayd / that is to saye / he that
askech of almyghty god ony thyng for his soules helth
do it w good hope redy to correccyon / so to wyng his of
fences done / shewyng truly þ same by confessyon / a last
purposyng euer after to abstayne from all occasyons of
synne without doubte þ persone shall be herde & obteyne
his petcyō. **E**yet is behynde to be spokē of whiche we
sayd in the thyrde place / how this prophete sheweth þ he
myght not cōtinue in goodnes without the helpe of god
That persone whiche of longe season hath had in expe
ryence & customably vled hyselſe in exercysyng gyles &
fraud / may lightly cōpasse a symple & vndoyse creature
and brynge hym out of þ waye wheder he lyst. Now yf
there be many suche / & all they w one assent enuyously
haue cōspyrēd þ deth of a symple persone / how may he
flee so gret malyce and namely somoche put in exercyse.
Truly it is a thyng incredyble / it may not be done wout
some man more myghty than they withstande & defende
hym / we al be in lyke case. There is none of vs but some
wycked spiryte pursueth hym w grette hatred / & surely
this wycked spiryte by longe & dayly exercysyng hath
goten by crafte a. **D.** Wyles & meanes to begyle ony per
sone. for from the begynnynge of the worlde vnto this
tyme beyng alyue / he hath lerned all deceptfull craftes
wherby ony man may be subuerted be he neuer so stron
ge. And more ouer whan soeuer he hath goten the better
of ony persone / he is by that dede made þ bolder & in man
ner more stronge. And he þ is so ouertome is made the
wykker and more feble. Therefore this prophete sayth in

the persone of vs all. **I**nimici autem mei uiuunt et
confirmati sunt super me. Opponentes beati et
habeant firmitatem circa me. I may well saye they be
lyue. For why they are immortal they be ferre stronger
than we be / for by othe haue ge the by croz they haue tas
ken vpon the more boldnes. If at any tyme a synner stre
to holy penance purposynge to amende his lyf & diligent
ly purge his cōscience with wepyng teares and so chase
awaye þe wycked spiryte þe impugneþ hym / yet he is not
clene deliuered / for þe same euyl spiryte wyll anon come
agayne & by þe ge with hym. by .other more wycked than
hymselfe / & by no we fraudes is aboute craftely to subdue
that persone whiche our sauour affermeth in þe gospell
of Luke / & the prophete in this place sayeth the same
sayinge. **E**t multiplicati sunt qui oderunt me ini
que. Those þe wyckedly & of very malice dyd hate me
be multiplyed they be encreased to a more nombre. Not
onely dāpned spirytes be malycious aduersaries to me
but also they helpers / þe is to saye peruerse & cursed fol
kes to whome euery thyng well done is odious or hate
full / namely whā they se any persone that hath despyed
wycked cōuersacion / worldly gloses or flatterynge / & by
holy penance is become a newe man / than these my mys
dres of þe deuyt & fortherers of his malice / more lough
derknes than lyght / lyke vnto a beest called a backe / do
backbyte / pursue & laugh hym to scorn / where as they
sholde prayse & gyue thanks vnto suche penitent pers
nes. For the more that are penitent / the more prayers
in nombre & more acceptable be offred by to almyghty
god wherby he beyng pleased byffereth his greuous
punysshement and shortly dooth not shewe vengeance
vpon synners whiche dayly do prouoke his goodnes to

they: bitter vndoyng. These wyched synners therfore
be very vnkynde & moche set agaynst them þ̄ be conuer-
ted in to a better lyfe by penaunce. And as the propheet
sayth they gʒue a rewarde euyl for good. **Q**ui retris
buunt mala p bonis detrahebant michi: quo-
niam sequebar bonitatē. Suche as gʒue in rewar-
de euyl for good dyd malprouysly backbyte me bycause
I folowed goodnes. Our sauour sayd to his apostles.
Si de mundo fuissetis: mundus quod suum
est diligeret. Set quia de mūdo non estis: pro-
pterea odit vos mundus. If ye were of the worlde
the worlde sholde loue you. But bycause ye be not of the
worlde/therfore it hateth you. They þ̄ take vpon them
they waie of penaunce doth forsake worldly conuersacyō
and in no wyse be confyrmēd to it / for þ̄ whiche they be
forsaken of the worlde. What shall we do: the deuyl ma-
ny tymes greueth vs / the worlde pursueth & foloweth
vs / What remedy may be gotten amonge so many aduer-
sarjes: Truly he that is almyghty may socour vs and
none other. Let vs besyly aske his helpe / for syth our ad-
uersarjes cōtynually every moment do pursue vs / ther-
fore we must praye cōtynually vnto almyghty god / whi-
che our sauour confyrmeth sayenge. **O**portet semp
orare. we must alwaye praye / yf the helpe of his grace
be not redy at all seasons we must nedes lagge & bowe.
Therfore lyke as our propheet accordyng to the maner
of a seke man that is in grete peryll and sore vexed with
sekenes wyll that the physycyē forsake hym not in any
maner wyse / neyther go from hym at any season but by
lygently gʒue hede to make hym hole. So our propheet
prayeth vnto almyghty god that he forsake h̄ not / ney-

neyther go from hym at any tyme / but gyue hede vnto
 his helpe / let vs all doe in lyke wyse / sayenge with the
 prophete. **Ne derelinquas me domine deus ne
 discesseris a me. Intende in adiutorium meum.**
 Blessed lord god forsake vs not / go not a waye from vs
 but gyue hede vnto our helpe. The voyce of the curled
 deuylles when they se a man in theyr power & in maner
 forsaken of god is this / they saye. **Deus dereliquit
 eum persequimini et comprehēdite eum quia
 non est qui eripiat.** God hath forsaken hym / let vs
 pursue & catche hym / for he is without helpe / none can
 deliuer hym. Truly yf we be forsaken of almyghty god
 none elles can deliuer vs from the power of them. And
 contrary wyse / yf god be present & with vs / our aduers
 saries dare not medle in any condycion. It is wyrtē.
Si deus nobiscū quis contra nos. If almyghty
 god be with vs / who may saye or do agaynst vs. Ther
 fore let vs all saye. **Ne derelinquas me domine
 deus meus.** Good lord forsake vs not. More ouer yf
 almyghty god go from vs at any tyme / our enemyes so
 depnly wyll come vpon vs by subtyll craft & shortly haue
 us the better without we be soone helped. For this let vs
 saye with þe prophete that foloweth. **Ne discesseris
 a me.** Blessed lord go not from me. Holy fathers saye
 that almyghty god wyll somtyme withdraue his pre
 sence that the deuylles may haue interest and licence to
 tempte a man / for bycause his victory and reward for
 the same shoulde be the more. yf that he resyst and ryght
 strongly withstande theyr unhappy temptacions whiche
 the thyng done we rede of holy saynt Anthony / that
 by. psal. i. j.

after his sharpe & greuous betynges he sayd vnto god
at his compunge agayn to them. **I** my lord where hast
thou ben / Where arte thou good. **Jesu.** And our lord
sayd vnto hym. **Anthony** I was here with the / not with
standynge I caryed to se the batayle / and for as moche
as thou hast so manfully withstande and gyue no place
to thyn aduersaries in fightynge agaynst them I shal
alwaye helpe & socour the. For this the prophete sayth.

Intende in adiutorium meum domine deus
salutis mee. My lord and god of myne helthe grue
hede to my helpe. **Cassianus** sayth / these wordes be of
grette vertue and alwaye to be had in remembraunce.
Whiche also the churche useth very ofte in the scrupse of
god at all tymes askeb his helpe in the begynnynge of
it. Let vs therfore whiche be wrapped and closed in all
these myseryes also reherled go by prayer vnto our best
and mercyfull lord god with steadfast hope and true pe-
naunce / and mekely beseeche hym of his helpe / that syth
he onely may defende vs from our enemyes wyl bouche
safe to deliuer vs from them / also not to go awaye ney-
ther forsake vs / but alwaye gyue hede vnto our helpe.

Quonia ipse est dominus de⁹ salutis nostre.
For why he is god and lord of our helth / gyuynge tyme
po^rall helth to our bodyes / and to our soules the helth of
grace in this lyfe / and in the generall resurreccion to co-
me whiche we verily trust / euertlastynge helth bothe to
body and soule / to the whiche our lord by his ineffable
mercy byynge vs. Amen.

prima pars.

That man were put in grete peryl and
Jeopardy that shold hang over a ve-
ry depe pyt holden vp by a wyke and
scander corde or lyne, in whose botom
shulde be moost wood & cruell bestes
of euery kynde, abydyng with grete
desyre his fallynge do done / for that
entent whan he shall fall do done anone to deuour hym /
Whiche lyne or corde that he hangerb by shulde he hol-
den vp and stayed onely by the handes of that man / un-
to whome by his manyfolde vngentyles he hath or-
dyed and made hymselfe as a very enemy. A yke wyse
were frendes consydet in your lesse. If now vnder me
were suche a very depe pyt / wherin myght be lyons /
tygres / and beres / gapyng with open mouthes for to
destroie and deuoure me at my fallynge do done / and
that there be noo thyng wherby I myght be holden
vp and socoured / but onely a broken doket or payle wher-
the shulde hang by a small corde / stayed and holden vp
onely by the handes of hym / to whome I haue behaued
myselfe as an enemy and aduersary by grete and gre-
uous iniuries and wronges done vnto hym / wolde ye
not thynke me in peryllous condytyons / yes without
sayle. Truly all we be in lyke maner. for vnder vs is
the horryble and ferefull pyt of hell / where the blacke
deuylls in the lyghnes of campynge and cruell bestes

dooth abyde despyrouly our fallynge downe to theym.
The lyon / the tygre / the bere / or any other wyld beest
liueth so despylly a wayte for his praye whan he is
hungry as dooth these grete and horrible hell houndes
the deuylles for vs. Of whome may be herde þ sayenge
of Moyses. **Dentes bestiarum immittam in
eos cum furore trahentium atq; serpentum.**
I shall sende downe amonges them wyld beestes for to
gnaue theyr fleshe / with the woodnes of cruell byrdes
and serpentes drawynge & terynge theyr bones. There
is none of vs lyuynge but that he is holden vp from fall
ynge downe to hell in as feble and frayle vessell / han-
gynge by a weyke lyne as may be. I beseeche you what
vessell may be moze bruckle and frayle than is our body
that dayly nedeth reparacyon. And yf thou refresheth it
not anon it perissheth and cometh to nought. A hous
made of claye / yf it be not ofte renewed & repayed with
puttyng to of newe claye shall at the last fall downe.
And moche more this hous made of fleshe this hous of
our soule / this vessell wherin our soule is holden vp and
borne aboute / but yf it be refreshed by ofte fedynge and
puttyng to of mete and drynke / within the space of thre
dayes it shall waast & slipp away. We be dayly taught
by experyence how feble and frayle mannes body is.
Also beholdynge dayly the goodly and stronge bodies
of yonge people / how sone they dye by a shorte sickness.
And therfore Salomon in the booke called Ecclesiastes
compareth the body of man to a potte that is bruckle /
sayenge. **Memento creatio ris tui i diebus iuuen-
tutis tue / anteq̃ conteratur idria super fontē.**
Haue mynde on thy creature and make in the tyme of

thy pounge age / or euer the pottle be broken vpon the foue
tayne / that is to saye / thy body and thou perauenture
fall in to the well / that is to saye / in to the depenes of hel
This pottle mannes body hangeth by a very weyke cor
de / Whiche the sayd Salomon in the same place calleth
a corde or lyne made of syluer. **E**t anteq̃ rumpat
ur funiculus argenteus. Take hede he saythe / or
euer the syluer corde be broken. Truly this syluer corde
wherby our soule hangeth and is holde by in this pottle
in this fraille vessell our body is the lyfe of man. For as a
lytell corde or lyne is made or wouen of a fewe thredes /
so is the lyfe of man knytte togyder by foure humours /
that as longe as they be knytte togyder in a ryght orde
so longe is mannes lyfe hole and soude. This corde also
hangeth by the hande & power of god. For as Job sayth
Quonia in illius manu est anima (id est vi
ta) omnis viuientis. In his hande and power is the
lyfe of euery lyuynge creature. And we by our vnkyn
nes done agaynst his goodnes haue so gretly prouoked
hym to wrathe that it is meruayle this lyne to be so lon
ge holde by by his hye power and mageste / and yf it be
broken / this pottle our body is broken / and the soule flyp
peth do wne in to the pyt of hell / there to be torne and
all to rente of those moost cruell hell houndes. O good
lorde how fereful condycyon stande we in. If we remem
bre these Jeopardyes and perylls / and yf we do not re
membere them we may saye. O meruaylous blyndnes
ye our madnes / neuer ynough to be wayled & cryed out
vpon. Heuen is aboue vs / wherin almyghty god is resy
dent and abydeinge / whiche gyueth hymselfe to vs as
by. psal. i. iij.

our father / yf we obey and do accorbynge vnto his holy
commaundementes. The depenes of hell is vnder vs /
gretly to be abhoyred / full of deuylles. Our synnes and
wyckednes be afore vs. Behynde vs be the tymes and
spaces that were offred to do satisfactyon and penaunce /
whiche we haue negligently lost. On our ryght hande
be all the benefaytes of our moost good and meke lord
almighty god gyven vnto vs. And on our lefte hande
be innumerable myffortunes that myght haue happed
yf that almighty god had not defended vs by his good-
nes & mekenes. Within vs is the moost synkyng abho-
minacyon of our synne / wherby the ymage of almighty
god in vs is very foule defourmed / and by that we be
made vnto hym very enemyes. But al these thynges be
fore reherfed we haue prouoked the dreadfull mageste
of hym vnto so grete wyathe that we must needs feare
lest that he let fall this lyne / our lyfe from his handes /
and the potte our body be broken / and we shal fall do-
ne in to the depe dungyon of hell. Therfore what shall
we wretched synners do / of whome may helpe and so-
cour be had and obtayned for vs. By what maner of sa-
crefyce maye the wyath and Ire of so grete a mageste be
pacyfied and made easie. Truly the best remedy is to be
swyfte in doyng penaunce for our synnes. He onely may
helpe them that be penytet. By that onely sacrefyce his
Ire is mytygate and swaged cheffy. Our moost gracy-
ous lord almighty god is mercyfull to them that be pe-
nytet. Therfore let vs now aske his mercy with the pe-
nytent prophete Dauid. Let vs call and crye before the
trone of his grace / sayenge. **Miserere mei Deus.**
God haue mercy on me. First let vs teche a part of this

psalme / as we dyd before in the other psalmes. ¶ We
shall at this tyme by the helpe of almyghty god declare
the halfe of it / wherein our prophete doth thre thynges.
First he enduceth and byngeth in his petycyon whiche
the every penitent persone may make apte and conue-
nyent to hymselfe. After that he sheweth by many rea-
sons his petycyon to be graunted. And last he promys-
seth very true and undoubtfull hope to hymselfe of the
desyre that he asketh. If that synners wolde truly and
rightfully ponder and thynke of what condycyon and
state they be in (of the whiche somwhat we haue sayd
afore) I trowe they shulde thynke themselves in a very
grette peryll and Jeopardy. And yf that they remembre
it not well / truly the more is theyr peryll and grette Jeos-
pardy. For of the two that persone is more nygh the
helth of his soule that seeth and perceyueth before the
daunger or peryll that he may fall in to / than is he that
hath noo mynde vpon it / for he that casteth noo peryll
before may not flee the chaunce whan it shall happen.
We therfore knowynge the peryllous condycyon we be
in / let vs seke a remedy for to aloyd it / whiche can no
where elles be had but onely of almyghty god. **Qui-
uis potest dimittere peccata nisi solus deus.**
For who may elles forgyue synnes but onely our blessed
lorde almyghty god. Let vs all therfore crye vnto hym /
sayenge. **Miserere mei deus.** God haue mercy on
me. Wherefore some man wyll thynke in hymselfe.
If noo remedy may be elles had but of almyghty god
whose mageste I yngracious synner haue so ofte and
so greuously offended / heppynge synne vpon synne / how
shall he so lyghely haue mercy vpon me. How may it be

that he shall not take vengeance and punish the me sayth
he is so myghty and ryghtwysle. For grete men i power
of this worlde the more myghty and ryghtwysle they be
so moche the more they exerce and vse vengeance
and punishment vpon them that be wycked and bres
kers of the lawe. Therfore sayth almyghty god is moost
ryghtwysle and moost myghty of all / how may he haue
mercy and not auenge his quarell of so many and grete
trespasses done agaynst his hyghnes. Unto this we ans
were in this maner wysle / that þ Judges of this world
(yf ony be without falsnes and malyce) be so obedyent
and subgette vnto the lawes whiche alwaye they must
obey / that it is not lawfull to them at theyr owne wyll
and arbytryment to forgyue suche as shall please them.
Also many of them and almoost all haue so moche cur
sednes and malyce set in theyr myndes that yf that they
myght they wyll not forgyue those that haue offended
them in ony condycyon. For why they haue but lytell
mercy and almoost none. It is wyrtten. **D**emo bo
nus nisi solus deus. No man is good but onely al
myghty god. He onely is of so grete mekenes and pyte
that no poynte of malyce neyther of falsnes may be in
hym. Therfore sayth he is so meke and so mercyfull / and
aboue his lawes / also in condycyon subgette to them /
he may forgyue and be mercyfull vnto whome he wyll
and so shall he do / for he may not haue lytell mercy / but
alwaye grete and plentuous. Truly the mercy of our
moost myghty and best lord god is grete / and so grete
that it hath all mesures of gretnes. Somtyme trees be
called grete for theyr goodly and large heyght. Wyrttes
be called grete for theyr depnesse. Ferte Journeys be

called grete bycause they are longe. Stretes and hygh
wayes be called grete for they are bryde and wydenesse.
But the mercy of god conteyneth and is mesured by all
these mesures of gretnes / and not onely by one of them.
Of the gretnes in heyghe is wyrtten. **D**omine vlt
ad celos misericordia tua. Lorde thy mercy exten-
deth and reacheth vp to the heuens. It is also grete in
depnes / for it reacheth downe to the lowest hell. The pro-
phete sayth. **M**isericordia tua magna est super
me: et eruiisti animā meā ex inferno inferiori.
Lorde thy mercy is grete ouer me / and thou hast deliue-
red me from the lowest and deepest hell. It is bryde for it
occupyeth and ouercometh all the worlde / the same pro-
phete sayenge. **M**isericordia domini plena est
terra. The erth is full of the mercy of our lorde. It lack-
eth no length / for it is spokē of the same prophete. **M**i-
sericordia eius ab eterno et vlt in eternum su-
per timentes eum. The mercy of god is without en-
de of them that dreadeth hym / therefore sayth the mercy of
god is so hygh / so deep / so bryde / & so longe who can or
may saye or thynge it lytell / who shall not call it grete
by all mesures of gretnes. Than euery creature that
wyl knowlege hymselfe to this mercy may saye. **M**i-
serere mei deus secundum magnā misericor-
diam tuam. Lorde haue mercy on me acordinge to
thy grete mercy. Two thynges there be concernynge
mercy / that is to saye / inwarde mercy / and the werke of
mercy outwardly done. There lyeth peranenture in the
opon strete a poore man full of sores / a certayne phylson

compyng by beholdeth hym and is moued anone With
inwarde pyte/ neuerthelesse he goth besyde and gyueth
hym no medycen at all. Truly all thought his physycyē
were som what mercyfull to this pooze man/ yet he shew-
ed no dede of mercy vnto hym. And we our selfe often
tymes se and beholde many nedye and seke folkes/ vnto
whome we gyue no helpe/ all be it we be som what mo-
ued inwardly with pyte and mercy. Our prophete ther-
fore sayth of very ryght in another place pray synge the
mercy of god. **Misericors et miserator dñs.** He is
misericors that is moued With some mercy inwardly.
Miserator is he that both and perfourmeth outwardly
the dede of mercy. Therfore our lord is not onely mercy
full inwardly/ but also he executeth outwardly the wer-
ke of it. And yf he executed not mercy in dede what shoul-
de it profite vs. For why we shall fele no remedy by in-
warde pyte onely of the greuousnes that we suffre/ and
before were ouerthrowen by without the dede of mercy
be shewed. It is not therfore ynough yf almyghty god
haue mercy on vs but yf he doo the dede of mercy. And
what other thyng is to gyue & shewe on vs the werke
of mercy/ but to do awaye our wretchednes/ that is to
saye/ our synnes wherby we be made wretched. Scrip-
ture saythe. **Miseros facit populos peccatum.**
Synne maketh wretched people. It is very nedefull
truly to praye that almyghty god be mercyfull vnto vs
and also bouchesafe to execute the dede of his mercy on
vs/ that is to saye/ to do awaye our synne and gyue vs
his mercy accordyng to the myltitude of his merces.
If thou synne ones it is nedefull to the one mercy/ wher-
by that synne may be done awaye. If twyse or thryse or

peraventure more ofte than it shall be nedfull to the so
many mercyes as thy synes be. Of a trouth þ mercyes
of almyghty god be innumerable. For lyke as from the
grete lyght of the sonne cometh and sheweth forth innu-
merable beames / so from þ grete mercy of almyghty god
goth forth innumerable mercyes / nombre the loue be-
mes yf it be possyble / and the mercyes of almyghty god
be more without ende. How greuous and how grete so
euer our synne be / yet the mercy of god is moche more /
wherby he may be mercyfull to vs. And how many so
euer they be in hombye / yet the mercyes of hy be many
more by the whiche he may do awaye all our trespases.
Therefore with grete confydence and trust / lette vs aske
of hym his mercy / sayenge. **Et secundum multi-
tudinem miserationum tuarum dele iniqui-
tatem meam.** Good lord doo awaye my synne / ac-
cordinge vnto the multytude of thy mercyes. If a table
be foule & fylthy of a longe contynuaunce / fyrst we rase
it / after whan it is rased we washe it / and last after the
wasshynge we wype and make it cleue. Our soule is
compared vnto a table wherin noo thyng was payns-
ted / neuerthelesse with many mysdoynge and spottes
of synne we haue defouled and made it defourme in the
syght of god. Therefore it is nedfull that it be rased / was-
shed and wype. It shall be rased by the inwarde sor-
rowe and compunecyon of the herte whan we be sorry
for our synne. It shall be washed with the teres of our
eyen whan we knowlege and confesse our synne. And
laste it shall be wype and made cleue whan that we
be aboute for to make amendes and do satisfaccyon by
good dedes for our synne. These thre thynges that we

haue spoken of cometh without doubte of the gracypous
pyte of god. Thou arte sorpy for thy synne / it is a gyfte of
almypghty god. Thou makest knowlege of thy synne we
ppnge and waylyge for it / it is a gyfte of almyghty god
Thou arte hely in good werkes to do satisfaccyon / whi
che also is a gyfte of almyghty god. We haue asked no
of almyghty god that he doo awaye our synnes by ra
syng of our soule that is contricyō / let vs agayne aske
and desyre hym to washe vs from the same / that is to
saye / he graunte and gyue vs grace to wepe and wayle
for it. We wepe somtyme / but it cometh not of god. As
whan we suffre aduersytes agaynste our wyl whan our
weppnge teres doth profyte vs nothyng / but rather
doth hurte. For saynt Poule sayth. *Seculi tristitia
mortē operatur.* The sorowe of this worlde for losse
of worldly pleasures and desyres causeth euerlastyng
deth. Suche sorowes and weppnges washeth not the
soule / but rather maketh it foule. Other weppnge teres
there be that be caused of the sorowe whiche is godly / as
whan we be sorowfull that we haue somoche dyspleased
god / whiche hath done somoche for vs. *Hec tristi
cia penitenciam in salutem stabulē operatur.*
This sorowe as sayth saynt Poule causeth penaunce to
be had for euerlastyng helth. And as sayth saynt Cry
sostome. *Heelachryme lauant delictum.* These
weppnge teres washe awaye synne / they be also gyuen
of the holy ghost to them that be penitent. For it is wy
cen. *Flabit spiritus eius et fluens aque.* The spi
rite of god shall gyue so grete infusyon of grace to them
that be penitent by the waters / that is to saye / they we

weppynge teares shall flowe and be habundaunt. Upon these
waters the spiryte of almyghty god may flye and goe
mysterly / whiche was figured in the begynnynge of
scripture by þe sayenge of Moyses. **E**t spiritus do-
mini ferebatur super aquas. The spiryte of our
lorde was borne alofte vpon the waters. Chrysostome
describeth the vertue of these weppynge teares / sayenge.
Sicut post vehementes hymibres inuidus aer
ac purus effecitur / ita et post lachrymarū plu-
uias serenitas mentis sequitur atq; tranquil-
litas. Lyke as after grete thowres and stormes the ayre
is made clene and pure / so after grete plente of weppynge
teares foloweth the clerenes and tranquillite of the soule.
Let vs all therfore desyre and aske to be washed from
our synnes by these waters & saye vnto almyghty god.
Amplius laua me ab iniquitate mea. Lorde
wasse me more from my wyckednes. Besyde rasyng
of our soule that is contricyon / and waschyng that is
confessyon / we sayd that it is necessary to be wypped and
made clene / whiche is done by satisfaccyon of good wer-
kes. Fyrst by almes dede and charytable dystribucyon
to the poore people. for our sauour sayth. **D**ate ele-
mosinā et ecce omnia mūda sunt vobis. Geue
almes and ye shall be made clene from all synne. By al-
mes dede therfore and good werkes we may be wypped
and made clene from all synne. And no creature of hym
selfe hath power to do good werkes without the grace
and helpe of god. for as saythe saynt Poule: **N**on
sumus sufficientes cogitare aliquid ex nobis /
quali ex nobis sed sufficiētia nostra ex deo est.

We be not suffycient and able of our selfe / as of our selfe
to thynke any maner thynke / but our suffycience & ha-
byltye dependeth and cometh of god onely / therfore this
thynge is to be asked of god that he vouchesafe to moue
our soules perfyty by his grace vnto the exercysynge &
doynge of many good werkes / that they may vtterly be
wyped and made cleane from all contagiousnes of synne
Accordynge to the desyre & wylle of the prophete that
foloweth. **E**t a peccato meo munda me. Good lord
de make me cleane fro my synne. Our hole petycyon is
ended here / wherin fyrst we haue asked that god be merc-
cyfull vnto vs after his grete mercy. And y he rase our
soules / wasshe them & wype them vtterly from al synne
accordynge to the myltitude of his manyfolde mercyes
In this seconde membre ben dyuers stronge reasons
brought forth / wherby god may be moued so y he may
not deny our petycyon. Thre thynge we haue asked be-
fore. fyrst that god do awaye our synne by contracyon /
wasshe our soule by cofessyon / and thyrddly make it cleane
by satisfaccyon / to the whiche other thre corresponden-
to them be brought forth & shewed in this fyrst syllogys-
me in this fyrst reason / all though they be not in y same
ordre. To do awaye synne (as we sayd) is to rase it that
no spotte be seen in our soule / in lyke maner as letters be
done awaye whan they be rased / so that no thynge whiche
was there wyrtten may be reade or knowen. Truly
almighty god wyll not knowe our synne & trespase / yf
we our selfe wyll knowe them. If we study & be aboute
as our duty is to rede & consyder the synne that be wyrt-
ten & marked in our soules / anone he of his goodnes put-
teth them out of his syght. Therfore let vs all sape with
a contryte herte & mynde. O blessed lord god do awaye

my synne and wyckednes. **Q**uoniam iniquitatem
meam ego cognosco. for I knowe my grete gre-
uous trespase. It is gretefully acceptable in the syght of
our moost mercyfull lord god yf a synner wyll call to
mynde with due contricion y gretnes of his synne. Also
whome he hath offended & how greuously. In to how
many hurtes & thynges acceptable he hath fallen for
his synne. And how many profytes he hath lost by the
reason of it. If we were in mynde bysly to beholde and
loke on these thynges it shulde be to vs ryght profytable
for why & we knowe our synes after this maner anone
god forgyuethe and doth them awaye. And the more ofte
we so do the sooner he forgeteth. If we call to mynde bri-
fely and without any dyssemblacion how moche
our synnes doth bynder and let vs fro doyng good wer-
kes / that blessed lord shall betterly forger and do them
awaye for euer / so that one lytell spotte shall not also be
lefte / but in every part to appere fayre and clene. Let vs
therfore with contricion saye also this that foloweth
lord make me clene fro my synne. **Q**uonia pecca-
tum meum contra me est semp. for my synne is al-
way agaynst me. How agaynst me: truly eue dyrectly
before myn open that I may behold and loke vpon it at
all tymes without any lette. Now we haue spoken of the
doyng awaye of our synne / and makynge clene of our
soule / & also why god sholde so do / let vs now also shewe
why he shulde washe it to the entet every partycle that
we haue promysed to speke of may answer couenyntly
to other. The weppynge teares wherby our soules may
be washed cometh of a specyall gyste of god / & namely
whan we haue that grace to wepe in cōfession & knowe
legynge our synnes before his secretefull hyghnesse / knowe

Wynge also the greuousnes of it. We shall soone knowe
the greetnes of our synne. First yf we wyl consyder well
how grete and myghty lord he is whome we haue of-
fended. Another yf we take good hede how moche our
yngentynes hath ben to hym lokynge on vs whan we
do so many & grete offences. God onely is of that powre
yf that we offende and trespas agaynst his goodnes we
be gilty to suffre eternall pyn for it. Dauid offended
greuously agaynst Urye his knyght whome he caused
to be slayne. And also he dyd wyckedly to Barlabé wyfe
to the sayd Urye. Whiche he perswaded to auourtry. Nei-
uertheles yf he had not broken the lawe and comman-
dement of god by the sayd offences he had not ben gilty
and worthy of eternall deth. Therfore of a trouth none
offence may be done to ony creature / wherfore the doct
sholde stande i þ Jeoperdy of eternall deth / but onely for
offendynge agaynst almyghty god / whome we offende
moche more greuously / that he beholdeth & seeth every
trespace we do / be they lytell be they moche. Therefore let
vs all go by prayer vnto almyghty god sayenge. O my
lorde god beholde and se I wretched synner knowlege &
confesse my gylte before thy mageste / before thy syght /
I detecte my trespace / I do not hyde it / I shewe forth
my synne to be very greuous. But blessed lord I besee-
che the walsh me with my wepyng teares / compynge out
from the plenteuousnesse of thy grace. And fethermore
walsh me fro my synne / for why good lord I knowlege
Quod tibi soli peccaui. That onely to the I haue
trespaced and offended before thy syght. For this cause
good lord be forgyue and do awaye my synne / for why I
knowe my trespace. I knowe well I haue offended the
And besyde that walsh me / for I my selfe confesse that

only to the I haue offended. And so in redempcion make
me cleane because my synne is as an obiect to my sight
it is euer in sight. Blessed lord p[er] thy hyghnes may
not by these reasons be moued to mercy / yet let this mo-
ue & stee the to be merciful. **U**t iustificeris in ser-
monibus tuis. That is to saye / thou mayst be iustify-
fied in thy wordes and sayenges. It is wryten by thy
holy prophete Ezechyell / What iudgement ynquerfall
thou gaue vnto the people. Thou sayest also good lord.
Nolo mortem impii: sed vt conuertatur im-
pius a via sua et viuat. I wyl not the deth of a syn-
ner / but that he be turnede from his wycked lyfe and
lyue. Thou sayest also. **I**mpietas impii nō noc-
bat ei: in quacūq; die conuersus fuerit ab im-
pietate sua. The mysdyng / the wyckednesse of the
synfull creature shall neuer hurt neyther be noysome to
hym when soeuer he wyl turne from his wyckednesse.
And agayne thou sayest. **S**i egerit penitentiam
a peccato suo: vltia viuet & nō morietur / omnia
pccā eius que peccauit non imputabuntur ei.
If the synner do penaunce for his synne lyue and neuer
dye euerlastyngly / p[er] synnes and trespasses that he hath
done shall neuer be cast in his charge neyther layde to his
charge. O blessed lord bouchesafe and grue vs leue to
ask the this questyon. Were not these thy wordes / dyd
thou not speke the to thy prophete / or dyd he begyle vs
that sayd they were spokē of the. For of a trouth he wro-
te that thou spake them to hym. **T**u itaq; fili hoīs
dic ad filios populi tui. Thou the sone of a man /
therwe and tell this vnto thy people. &c. Therefore good
vij. psal. k.i.

lorde they be thy wordes. O moost meke god beholde we
wretched synners turne from our euyl wayes vnto the
we do penance for our offences / graunte lorde that they
be not noysome to vs neyther layde to our charge at any
tyme / but bitterly to be done awaye / walled awaye and
wyped awaye. **U**t iustificeris i sermonib⁹ tuis.
That y may be iustified by thy wordes. Thou knowest
well what sore hardy iudgement y people geue agaynst
the for this thy sentence / they sayd. **N**on est equa via
domini. The waye that this man taketh is not equall
Thy people presumed to be iudges of thy sentence. To
whom y gaue answer on this wyse. **N**unquid via
mea non est equa: et non magis via vestre praua
sunt. Is not my waye good & equall / & yours shewed
nought & more vnequal / thou confirmed agayne to them
thy wordes spoken before / sayenge. **Q**uando auer-
terit se impius ab impietate sua feceritque iudi-
cium & iusticiam vita uiuet & non morietur / omnium
iniquitatum eius quas operatus est non recordabor.
Whan soeuer a synner shall turne awaye fro his synne &
truly confesse hym of it / & make satisfaccyon he shall lyue &
neuer dye euerlastyngly. I shall also forgete & neuer call
to mynde any synne y he hath done. Good lorde thy wyll
was to ouercome & exclude by this mater theyr sole hardy
iudgement agaynst thy mercifull sentence. We besee-
che & praye the now to do the same. Thou shalt not ouer-
come theyr oppynyons but yf y manifest & shewe thy wor-
des & sayengs to be true / & y they haue truly iudged
of the. Therfore now blessed lorde do awaye our wyched-
nes / now forgete our synne whiche we bitterly forsake

and despayre. **U**t iustificeris in sermonibus tuis
et vincas cum iudicaris. That thou may be iustified
in thy wordes & overcome whā þ art Judge so boldly
and solyſt help. Our synnes be grete & innumerable/ We
do not forgete them/ We do not couer & hyde them/ We do
not defende them/ but we knowe we make open & accuse
them/ neuertheles we beseeche the for thy grete mercy &
for the infynite multitude of thy manyſolue mercyes be
hold vs/ & namely wherof we be made/ þ knowest what
mater it is & howe scaple it is. Call agayne to mynde þ
we are but dust & claye/ & also that the lawe & custome of
our body is contrary to the lawe & custome of our soule/
and the custome of our body putteth vs dayly vnder the
captynyte and thraldome of synne. If a cōmaundement
were gūen to a man that hath but a weyke & feble bo-
dy in strength to roll and turne by a myll stone of a grete
weyght vnto the hyest parte of an hyl/ & that put his
good wyll to pſourme þ same/ neuertheles parauenture
whyles he is aboute to do the dede the stone for gretnes
of his weyght aboue his strength falleth downe backe-
warde into a balcy. Were not this man moze worthy to
be pardoned & forgyuen (ſeynge & knowynge his good
mynde) than he þ were myghty & hath grete strength.
We be in lyke cōdicion, we be aboute to bynge this our
body to thy holy hyl/ neuertheles it is thraldome by
the heuy burden of synne þ ostentymes it do weth & ſlyp-
perly do wne backward/ for þ same synne þ by our ſpſt fa-
ther & mother Adā & Eue was brought amōge all mē is
heuy & greuous on vs lyke as a heuy burde/ & dayly gre-
ueth vs more & more it maketh vs also prone & redy to al
other vices/ therfor & for this cause haue mercy on vs for
this tyme of our forefather this heuy & greuous weyght
k ii.

was conceived and begotten with vs / accordinge to the
sayenge of the prophets. **E**cce enim in fructu tui
conceptus sum et in partu tuo conceptus me mater mea.
Beholde I was conceived in synne / and my mother con-
ceived me in synne. This not withstandinge good lord
we knowe that thou arte true / & all that thou doost pro-
myse is very trouthe. Trulpe thou saydest that thy comyn-
ge in to this worlde was to call synners to penauence.
Non venit vocare iustos sed peccatores ad pe-
nitentiam. This is thy sayenge. I came in to this worl-
de / not to call ryghtwylse people / but synners to penauence
thou hast called on them / and dayly doost call / sayenge.
Venite ad me omnes qui laboratis et onerati
estis et ego reficiam vos. Alpe that labour in this
worlde and bere heuy by doyng peuaunce come to me &
I shall restreſſe you. Trulpe thy promyse is to receyue
all that wyll come / yf they come to the as they shoulde do
Qui venit ad me non erubescam foras. Who so-
euer comethe to me I shall not call hym out / I shall not
forsake hym. O good lord beholde / we be synners in lyke
maner as thou came in to the worlde to call vnto the / we
laboure and be laden with the myltitude of our synnes /
we also be made wery by the meane of our wyckednes.
Therfore blessed lord saye vnto vs / come ye vnto me / &
anone we come / we humple and meke our selfe before the
trone of thy mercy / other hope and truste haue we none
in ony condycyon but onely in the / yf I wyll not be mer-
cyfull to vs for accusynge our selfe / neyther by this that
thou arte Justified by thy wordes / neyther also for our
fraytle / yet good lord haue mercy on vs for thy trouthe /
thou arte true and louest trouthe aboute all thyng. Hail

in mynde the promysse thou made to euery penitent syn-
ner comynge into the / whiche is / thou shalt not cast
them awaye / & also thou shalt refresh the them. we come
therfore vnto the good lord / cast vs not awaye but re-
fresh the vs w thy grace and mercy. **E**cce enim ve-
ritatem delexti. Thou hast euer loued trouth. After
that this holy prophete hath shewed & purposed his pe-
tition and brought fourth many reasons why the sayd
petition shulde be graunted. Thy dy now with a gladde
chere he maketh sure promysse & hope to hymselfe to gette
and obtayne his aspynge / wyllynge to gyue example to
euery synner bycause that they shulde do the same. It is
a grette difference betwene despayre and sure hope. The
Amisites. When the prophete thette & menaced them
with the destruction of the cyte / they were not in surete /
god wolde be mercifull to them / neyther they were pe-
telly in despayre. Jonas the prophete came vnto them
& seconde tyme sent from almyghty god / & sayd openly.
Ad huc quadraginta dies et ninive subuertetur
within .xl. dayes to come y cyte of Ninue shall be ouer-
throwen and destroyed. The people heyrnge the wordes
of the prophete Jonas and ferynge the vengeance of
god to fall vpon them / commaunded amonge themselfe
euery man woman and chylde to faste / and also cladde
them in sacke cloth from the lowest degre vnto the hiest
The kynge of that cite anone as he was certyfied & had
knowlege of y prophetes sayenge rose vp from his seate
threwe awaye his royall garment & cladde hym in sacke
cloth / and satte do wne on the grounde in the dust / and by
the decree and ouer allent of all his nobles / commaunded
that euery man woman & chylde / and also brute beestes
shuld not eate neyther dryke by a certayne space / but that

euery body shulde do penance for theyr synne. This was
theyr sayeng. **Q**uis sit si conuertatur & ignoscat
De⁹ & reuertat a furore ire sue & nō peribimus.
Who knoweth / Who is sure yf god wyl be turned from
vengeaunce and by his mercy forgyue vs / and also with-
draue his wrath & we shall not perishe. It appereth
by these wordes they had no very trust of forgyuenes / &
also that they were not betterly in despayre / not withsta-
ndyng they dyd penance / abydyng all togyder what
the moost meke god wolde do with them / whose grete
mercy at the last they knewe and had in experyence / all
thought before they neyther had very trust nor full my-
trust of it. But we be now in an other cōdytyon. Almygh-
ty god hath shewed to vs chrysten people the tresoure of
his grete mercy / the secreete mysteryes of the saythe and
the sacramētes of helth / wherby we may trust veryly to
haue forgyuenes. Certaynly they were before byd & be-
known to vs / but now of late tyme they be manifest &
shewed by his onely begotten sone Jesu Chryst / whiche
his owne selfe dooth wytnesse sayenge vnto his father.
Abscondisti hec a sapientibus et prudentib⁹
et reuelasti ea paruulis. Father thou hast byd and
kepte secreete the pryncples of thy godhede frome wyse &
cunnyng men and shewed them to such as be small &
of lytell reputacyon in this worlde. Jesu Chryst comyn-
ge do wne from the father of heuen in to this worlde ma-
de open and shewed vnto his church the byd and prync-
mysteryes of his godhede / his ownselfe beareth wytnesse
sayenge. **Q**uecunq; audiui a p^{re} meo nota feci
vobis. I haue manifest & shewed to you all that I ha-
ue herde of my father. He promysed also at his ascen-
dyng

the holy ghost to come that shulde teche perflyp þ know-
lege of euery thyng / so that now no thyng may be more
certayne to vs than it. Whiche is taught by holy churche
No mane may be founde so speedfull and redy to proue
the certayne of any thyng concernynge our saythe as þ
the churche hath so assermed and ordeyned. The churche
of god may in no wyse begyle in those thynges that lon-
geth to our saythe & to the vndoubtful helthe of the soule.
Who therfore of vs chrysten people may not of ryght
saye vnto god this that foloweth. **I**ncerta et occul-
ta sapientie tue manifestasti michi. Good lord
thou hast shewed vnto me the mysteries of thyne infy-
nite wysdome whiche before were hyd and vnkno-
wen to vs / but why hath god shewed vs these secretes / what
doothe it profite the secretes mysteries of hym to be shew-
ed and made open to vs / what conforthe shall we take
by it. Truly greate conforthe ys we vnsaynedly repente
our olde synfull lyfe / or elles we knowe the to our grete
hurte. For as saynt Peter sayth. **M**elius est non co-
gnoscere viam iusticie: q̄ post agnitionem re-
trosum cōuertī. It is better not to knowe the waye
of ryght wysnesse than after the knowlege of it to vse &
do the contrary. But ys we turne to god and folowe his
comaundementes forsa kyng our wretched lyfe / ha-
uyn ge sayth and trust in his sacramentes we shall without
doubte obtayne forgyuynge and mercy by the vertue of
them. Peraventure some man shall saye / we se what is
done in euery sacrament. In the sacrament of bapty-
m the chyld is wasshed in the water / and a fewe wordes
be spoken of the prest. In the cōfirmacyon the foreheed
of the chyld is noynted with holy crême in maner of a

croffe with a fewe wordes spoken of the priest. In the
sacrament of penauces after the confession is heede and
satisfaccyon enioyned the priest sayth also a fewe wordes/
What longeth these to the helth of the soule/ for the
wordes anone as they be spoken be gone in to the ayre &
nothyng of them remayneth. The water also & the oyle
perlethe not from the body vnto y^e soule/ perchaunce some
man wyll thinke these in hymselfe. And it is of a trowth
the water and y^e oyle to haue no strength of theyr owne
nature wherby they may entre vnto the soule/ or to worke
in it good or euill/ neuertheles there is a preuynge & hyd
vertue gauen vnto them by the meryte of the passyon of
Jesu Chryst & of his precyous blode/ whiche on y^e croffe
was shedde for wretched synners. This moost holy and
dere blode of Jesu Chryst shedde for our redempcyon/
bought and gaue so grete & plenteous vertue to the sa-
crament/ that as ofte as ony creature shall blesse & receyue
ony of them / so ofte it is to be byleued they are spren-
cled with the droppes of the same moost holy blode / whose
vertue perleth vnto the soule/ and maketh it cleane from
all synne. But wherby knowe we this/ truly for he hath
shewed and made open y^e hyd & vncertayne thynges to
vs of his insynce wylldome. It was a custome in the
olde lawe amongeth the iewes to do awaye theyr synnes
by this maner. If ony of them by touchyng of a deed be-
dy or by ony other maner thyng were culpable and ma-
de foule/ anone he was made cleane of that defaute with
yslope dypped in the blode of certayne beestes and spren-
cled vpon hym/ whiche maner and custome was gauen
to the iewes by Moyses/ and ordeyned by the wylldome
of god. Neuerthelesse at that tyme it was vnknowen
what this mater ment and signyfied. It was vncer-

sayne / it may be / what þe p[re]sente of god wolde to be
 vnderstande by this aspercyon / sprenklyng of blode.
 And after that our blyssed lord Jhesu Chryst had shedde
 his p[re]cious blode. And as saynt Iohn Baptist washed
 vs from synne with his blode it was knowne to every
 man what by the ylope and by the aspercyon of blode
 was signyfied. Ylope is an herbe of the ground that of
 his nature is hott / and hath a swete smell / signyfyinge
 Chryst which meked hymselfe to suffre deeth on þe crosse
 And as saynt Poule sayth he offered hymselfe of very grette
 & fervent charite vnto his father almyghty god as a sa-
 crifice of swete odour. No man may doubt of this that
 by the aspercyon of blode of bestes before the incarna-
 cyon was signyfied and represented the effusyon of the
 blode of Chryst for our redempcyon / whiche blode of our
 sauyour without doubt is of moche more strength in-
 comparable to do awaye synnes than was the blode of
 bestes. And as ofte as þe holy sacramentes be yterated
 and vled accordyng to the comaundement of Chrystes
 churche / so ofte is the blyssed blode of our lord sprenckled
 abroad to cleanse & put awaye synne. Therefore let vs all
 saye with the holy prophete this verse that foloweth.
Asperges me domine ylopo et mundabor.
 As we myght saye. A lord our saythe is so clere and vnc-
 doubtfull by the meryte of the passyon of thy sone our
 lord Jhesu Chryst whiche by the effusyon of his holy blo-
 de hath gyuen so grette effeacy and strength to the holy
 sacramentes of his churche / that whan we receyue any
 of them we shall be sprenckled and made cleane by the ver-
 tue of his p[re]cious blode lyke as with ylope / whiche as-
 percyon anone foloweth the water of grace that is in-
 fused in our soules / wherby we be made more whypster
 di. psal.

than snowe. Therefore the prophete addeth to the same
verse. **Lauabis me et super niuem dealbabor.**
Lorde thou shalt waſhe me and I ſhall be made more
whiter than ſnowe. No creature may expreſſe how Joy
full the ſinner is when he knoweth and underſtandeth
hymſelfe to be deliuered from the grete burden and be-
uynelle of ſynne / when he ſeeth and perceyueſh that he
is deliuered vtterly and brought out of the daunger of
ſo many and grete peryles that he was in whyles he co-
ntynued in ſynne / whā alſo he perceyueſh the clerenes of
his ſoule and remembreth the tranquillyte and peas of
his conſcience. **Audit tūc quid loquatur intra
ſe / dominus / quoniā loquetur pacem in ſeruos
ſuos & in eos qui conuertuntur ad eoꝝ.** When he
perceyueſh well in his herte what our lorde wyll ſhewe
in hym by inſpiracyon / what ſhall we ſhewe / euerlaſty-
ge peas to come vpon his ſeruauntes / vpon them that
be ſore woſull and do penaunce for theyꝝ ſynnes / whiche
peas is ſo Joyfull and comfortable and cauſeth ſo grete
Joye & gladnes that the prophete remembꝝge it ſayth
Auditui meo dabis gaudiū & leticiam. Lorde
thou ſhalte gyue to myne herynge inwardly Joye and
gladnes. If the peas of this tyme be ſo gretly to be de-
ſyꝝed to the inwarde herynge of our ſoule / what Joye
trowe we ſhall be at that tyme when þe peas euerlaſtyng
ſhall be offered to vs / when the kyng of eternal peas
ſhall ſaye vnto all true penitent perſones. **Venite be-
nedicti patris mei percipite regnum quod vo-
bis paratum eſt a conſtitutione mūdi.** Come to
me ye blyſſed chyldꝝen of my father / take þe euerlaſtyng
kyngdome that was prepared and made redy for you be

for the begynnyng of the worlde. Shall we not Joye
than inwardly in our soules / Shall we not Joye than out
wardly in our bodyes / Shall we not than Joye bothe bo
dy and soule without aduersyte neuer to cease / Shall not
this ferefull iudge sayenge these comfortable wordes gy
ue vnto oure herynge inwarde Joye of the soule for the
saluacion of it. Shall he not gyue fctuent Joye whiche
we haue obtayned our asyng and our desyre / Shall he
not gyue euertlastyng Joye withoute any aduersyte.
Truly he shall gyue inwarde Joye for the sorowe of our
contrycyon. Joye also for wepyng in our cōfession / and
last euertlastyng Joye for the grete of our satysfaccyon.
Et tunc exultabunt ossa humiliata. That is
to saye / the superiour strengthes of the soule whiche be
called / Wyll / reason / and memory / that before were ouer
throwen by the greuaunce of synne shall than Joye for
euer withoute any aduersyte. Our wyll shall Joye in the
fruytyon of god. Our reason in the clere syght of y god
hede. And last our memory shall Joye in a sure remem
braunce euer to contynue and neuer lacke that excellent
Joye and pleasure. Than our wyll / our reason / and our
memory before oppressed and brought vnder by synne
shall Joye without ende. That we promysed in our be
gynnyng is now persourmed and shewd in this fyrst
parte of the psalme. Fyrt what thyng we that be peny
tent sholde aske. Seconde what reasons we may make
and byng for our selfe for the graunte of our petytyon.
And last that we may trust without doubte to obtayne
our asyng whiche our lord graunte vs. Amen.

Secunda pars.

Auerte faciem tuā a peccatis meis
et omnes iniquitates meas dele.

O as moche as we haue so greatly pray
sed the mercy of god in the ende of þe fyrst
parte of this psalme wher by we haue gy
uen to all synners grete confydence for to
obteyne forgyuenes. It is now say to be
thought profytable or euer we speke of
this seconde parte som what to the use of the fere of al
myghty god. Many grete causes there be to trust of for
gyuenes yf we consyder the grete mercy of god so ofte
shewed vpon penitent synners. Also we haue many gre
te causes for to fere almyghty god yf we remembre how
many and grete our synnes be wher with we dayly of
fende his goodnes. Therefore sayth we haue so good and
many Juste causes bothe of hope and drede as me se
meth becauseth the moost sure waye that maketh the
one mete with the other / that is to saye / hope with dre
de and drede with hope. That persone whiche so bothe
shall neyther trust in god withoute his fere / nor drede
hym withoute hope / for by inclynnyng more to that one
than to that other we shall soone erre / eyther by ouer mo
che hope to be exalted into very presumption or by ouer
moche fere to be cast downe in to the moost vnglacious
daunger of despayre / but he þe myxted the one with the
other in euen porcyons shall neyther be lyfte vp by pre

sumpceyon nor cast downe by despayre. No thyng is mo
re profitable to the sponer than to haue a Juste modera
cion of them bothe. And no thyng is more peryllous
than lenyng more to the one than to the other. For the
whiche thyng saynt Gregory compareth hope & drede
unto two myll stones wherewith mele is made. So it is
one myll stone without a felow made mete can doo noo
good / but yf the one be made fyete with the other / that
is to saye / the one stone turned downwarde / and the
nether contrary wyse agaynst it bywarde with a due
proportion of bothe than shall the whete put in þ myl
des bytvene them be shortly broken in to many small
pees and in conclucion to mele. Alike wyse it is with syn
ners whan hope is mycted with drede and drede with
hope / so that by ouer moche hope of forguenes þ myn
de be not lyfte vp in to pꝛesumpcion / and by ouer moche
fere it be not put downe in to despayre / than yf the mul
titude of synnes be neuer so grete / they shall shortly by
tvene these two be broken in to many small partes and
in conclucion betterly done alwaye. But why saye we
thus / truly to thentent all thought the certayne of for
guenes be neuer so grete / yet a remembraunce be euer
had of the fere of almyghty god neuer to put it out of
mynde. As saynt Peter dyd knowyng that his synne
was forgiven / not withstandyng wepte dayly for his
vnyndones agaynst his lord and mayster euer after re
membryng how vnkynndly he denyed hym. Also blessed
Mary maydeleyne whiche herde Chyrlt forgue her
synnes for þ grete loue that she had vnto hym / for al that
toke vpon her grete penaunce euer hauyng in mynde
the spelynes of her synne comytted before. She belyue
herselfe by contynuall wepyng to put it awaye betterly

from the syght of almyghty god. Our prophete both in
lyke maner shewynge example to all synners of doyng
the same / that after he had full hope and trust to be for-
gyuen of god. He knowe it for a surety by those thynges
whiche he vnderstode in the hydde and uncertayne pre-
uptes of the wysdome of our lord god / all be it anone
he returned to the remembraunce of his synnes / sayenge.

Auerte faciem tuam a peccatis meis. Blessed
lord turne away thy face fro my synnes. ¶ In our be-
gynnyng we shall deuyde the resydue of this psalme in
to thre parties. In the first our prophete maketh a newe
petecyon. In the seconde he sheweth þe entent of his pe-
tecyon / whiche is that he may please god. In the thyrde
he teacheth that his desyre is the chiefe thyng to be-
by every man may please god and make recompence for
synne. ¶ The thyng asked of the spiryte of god the ho-
ly ghoost whiche is neuer but inclene herres. As Sa-
pient sayth. **N**on erit habitabit in corpore sub-
dito peccatis. The holy ghoost shall not dwell or abyde
in a body subgette to synne. Almyghty god hateth no-
thyng so moche as synne / and punyssheth nothyng
so greuously / it is abhomynable in his syghte. ¶ First
in heuen when synne was in an gell / anone as many
as were infecte with it almyghty god put downe and
caste out of that heuenly palays and wolde not spare
those noble and goodly creatures. After when that sa-
me pestiferous infection of synne infected our first fa-
thers in paradys / he wolde not spare but anone put
them out of that pleasaunt place in to this vale of wyet-
chednes. All be it after many generacyons almyghty
god chased the people of Israell whiche came of them /
not withstandinge when some began for to be contamy-

nate or despyled with the infection of synne / as is shewed
of Sathan and Abyron with many other the erthe ope-
ned by the power of almyghty god and swallowed them
in quicke. Thus almyghty god expelled synne / fyrst
out of heuen / after from paradys / and out of the erthe /
in soo moche whan this infection was spredde abroad
vpon all the erthe in the tyme of the parrarke. For he
drowned almost all mankynde. And last whan synne
coude not be betterly expelled by all these punysshemen-
tes / he sente drowne in to this worlde his onely begoten
sone to suffice deth and shewe his precious blode for the
redempcion of all wretched synners. ¶ Let vs therefore
consyder how abhomyable synne is in the syght of al-
myghty god / whan fyrst he put out of heuen his fyrst
creatures þe angelles. Our fyrst fathers out of paradys
his specyall chosen people from the erthe. Drowned al-
most all mankynde. And last he suffered his onely sone
for to dye vpon a crosse for the redempcion of all wret-
ched synners. All these he dyd to thentent synne shulde
onely remayne in þe depe pyt of hell. ¶ Peraventure our
prophete remembrynge this abhomyacion of synne se-
red in hymselfe / and for that cause sayth. **F**uerte fa-
ciem tuam a peccatis meis. Good lord loke not
vpon my synnes. ¶ For as moche as almyghty god can
not well turne away his face from our synnes as longe
as they be fyrred in our soules / but also he must turne a-
way his face fro vs / as by this example / who may pec-
ceyre and se a wall paynted with many dyuerse yma-
ges / but fyrst he must loke vpo those same pyctures / for
they be as a beyle or couerynge to the wall / wherfore ne-
des the syght must fyrst be aplyed vnto them. In lyke
L.iii.

maner therfore syth our synes in respecte of the soule be
cott as a ppycture of couerpyng is to a wall / almyghty
god must nedes syth loke vpon our synnes / & euer be lo-
ke vpon our soules. Was what shall we synfull wretches
doo: Certaynly this onely remedy is necessary / Toho soo
wyl loke vpon a bare wall must syth do awaye & payn-
tyng of couerpyng / and that done all shall be cleane and
pure to beholde. So yf our soules sholde be seen and not
our synnes / syth our synnes must be cleane done awaye /
for all the while they be infecte with the leest spotte of
synne / so longe they may not be seen without the synne
be seen also. Our prophete therfore prayeth to almygh-
ty god that all his synnes may be utterly done away to
thentent that he may cleuely loke vpon his soule with-
out any lette. **E**t omnes iniquitates meas dele.
Good lord do away al my synnes. But it is not enough
all synnes to be done away without the fountayne wherof
they sprynge out be cleane purged. For yf it be soo that
the synkyng fylthy water continually flowe out of a
pode or pyt in to a goodly and delectable gardyn yf that
remedy be not founde to stoppe the same / it shall make
foule and corrupte that gardyn within a while be it ne-
uer so fayre. Soo in lyke wyse shall it be with vs yf the
herte be not syth made cleane. For our sauoure sayth.
De corde exeunt cogitationes male homici-
dia / adulteria / fornicationes / furta / falsa testi-
monia / blasphemie. from the herte come h out euyl
thoughtes / manslaughter / auoutry / fornicacyon / theft
falle wytnes / and blasphemye. Take heede what pesty-
ferous corrupcyon cometh from the herte wherby all the
hole body & soule is despyled / for as it foloweth in y same

erte. **Hec sunt que cōquīnāt hominē.** These
be the corrupcyons whiche make foule bothe body and
soule. Therefore all synnes may not be cleane done awaye
but yf the herte wherof continually they come be first
made cleane: for this cause our prophete asketh of al-
myghty god sayenge. **Q̄or mūdū crea in me de⁹.**
Lorde make within me a cleane hert. Many craftes men
hadde leuer take vpon them to make a thyng all newe
than to botche or mende an olde for worne thyng, as we
se by experyence. Better it were for the attyfter to ma-
ke a clocke all newe than to mende or byngge agayne in
to the ryght course a clocke whiche longe hath cōtynued
out of his ryght ordre / but it is moche more dyffuse to
byngge the herte of man that is broken & brought out of
good ordre by continuall custome of synne into y^e ryght
waye agayne than it is to byngge a clocke in to his true
course. A thyng customably vled is harde to be leste.
And as saynt Austyn sayeth. It is more harde werke to
byngge the herte of a man longe customed in synne in to
the waye of vertue / than it is to make agayne heuen &
erthe. Our prophete for this cause beseecheth almygh-
ty god to whome is no thyng impossible that he vouch-
safeth for to create within hym a newe herte / sayenge.
Q̄or mūdū crea in me deus. Good lorde make
thou of nought a cleane herte within me. More ouer it is
necessary that a newe werke be set in a ryght course. For
what profyteth a clocke be it neuer so well and craftely
made / yf it stande styll or go not as it wolde in a due and
Iuste course: truly nothyng. So what y^e herte is ones
made newe / yf it must be set in a due and ryght course
wherefore the prophete addeth. **Et spiritū rectū in**

noua in uiscerib⁹ meis. Blessed lord graunte me the
holy ghost to guyde & set me in a ryght waye that I erre
not. The pphete in this psalme nameth thys the holy
spiryte by & by / what he meneth is uncertayne / & I of
my selfe dare not take vpon me to dyscusse y cause of his
so do yge. But for as moche as it is laful for euery chur-
che in ony suche doubtes to shewe thys myndes not con-
traryenge other places of scripture. I shall in fewe wo-
des declare (as me semeth) what he meneth. I doubte
not in this / the holy ghost in scripture is signyfyed by
these.iii. names reherced in this psalme. Sapientie I shoulde
remembryge y dyuerse gyftes or dedes of the holy ghost
sayth. **Hec oia opera sũt vn⁹ actũ idẽ spũs.** One spi-
rite wout chaunge doth all. I saye y prophete rehercyng
dyuerse names of y holy ghost sayth. **Spiritu sapien-
tie & intellectus / spũs filiũ et fortitudinis / spũs
scientie et pietatis ac spũs timoris dñi.** The spi-
ryte of wysdome & vnderstandyng / y spiryte of counseyle
and strenthe / the spiryte of charyte & pyte / & the spiryte
of the fere of god / he meneth not so many dyuerse spiry-
tes / but one called by so many names for the dyuersyte
of his actes. But for so moche as shall be conuenient for
our purpose at this season. we rede in y holy gospelles y
shewyng of the holy ghost thys in thre dyuerse sym-
lytudes. Ones the holy ghost came do done in y lykenes
of a doue whan Chryst was baptysed as it appereth in y
gospel of Luke. **Et descendit. i. corporali specie sicut
colũba in eũ.** Also after Chrystes resurreccyon was ge-
uen in the lykenes of a breth to the dyscyples of Iesu as
in the gospel of Iohn. **Et insufflauit in eos dicens**

accipite spiritum sanctum quorum remisistis peccata remittuntur eis. **C**hynde whan after Chyristes ascensyon þe holy ghost appered to the apostles gadred all togyder in the lykenes of fyre as is shewyd in the gospell of Luke. **A**pparuetur illis dispartite lingue tanquam ignis sedutoꝝ supra singulos eorum spiritus sanctus. whiche thre dyuers apperynges sygnify thre dyuers gyftes of the holy ghost gauen to thre dyuers states of kyndes of people that is to saye / fyrst to them whiche be enfantes at theiꝝ baptym. Seconde to penitentes. And thyrde to them that be perlyte. Fyrst to our baptym we be dyrected & set in a newe lyfe the lyfe of innocency whiche is sygnifyed by þe done apperynge ouer Chyrist at his baptym / saynt Doule exorteth all suche sayenge. **N**ouitate uite ambulent. That they walke in a newe lyfe. And Chyrist sayth. **E**t sunt simplici sicut columbe. mekely in maner as doues. The prophete remembryng this operacyon of the holy ghost sayth. **E**t spiritum rectum inuonia in uisceribus meis. Blessed lorde graunte me þe holy ghost to set me in a newe lyfe / þe lyfe of innocency. The other operacyon is accordyng to them that be penitene whiche as we sayd was gauen to the apostles vnder þe lykenes of a breth / we se by experyence a mannes brethyng whan it toucheth any thyng that is colde as yren or glasse / anon it is resolued in to wote dropes of water / whiche thyng may be of setymes perceyvd in a penitent synner. Synnes make þe herte of charite to waxe colde / our sauour saythe. **U**bi habet dabit iniquitas refrigeret charitas. where synne is haboundant charite waxeth colde whan the synner is pryched in his conscience by the holy ghost remembryng

the abomynacy of his synnes / anone yf he be very peny-
tent teres shall crye out from his eyes / whiche is
a grete token the holy ghoſt is preſent with that ſinner.
As ſcripture ſayth. **H**abit ſpirit⁹ eius et fluent
aque. On this wyſe Chriſt our ſauour looked vpon pe-
ter after he had denyed hym in a gracious countenance
or brette of his holy ſpiryte. & ſo forth with he ſell on a wep-
pyng. As in the goſpel of Iohn. **C**onuerſus diſce-
ſperit petrum et egreſſus foras fleuit amare.
Our ſauour turned backe & looked vpon peter / & me-
uent peter went out & wepte bitterly. Synne deſyleth
the ſoule & turneth þ face of god away fro it. But this
gyfte of þ holy ghoſt penaunce in weppynge teres waſheth
the ſoule maketh it holy & cauſeth almyghty god to loke
agayne vpon it in his mercyfull countenance. Therfore
our prophete ſayth. **N**e prouicias me a facie tua &
ſpī ſanctū tuū ne auferas a me. Blessed lord caſt
me not out of thy ſyght / take not thy holy ſpiryte fro me
gyue me grace to knowe my ſynnes to confeſſe them & to
do penaunce in weppynge teres / teche þ ge all ſynners beſyde
to praye almyghty god / yf at any ſeaſon by our owne ne-
glygence we offende his goodnes / not withſtandynge he
woucheſafe not to caſt vs away fro his ſyght / but agayne
loke on vs / gyue vs grace to wepe for our offences wher
by our ſoules may be made holy / & yf it ſhall pleaſe hym
thus to loke on vs / our ſynnes ſhall be bitterly done away
& by our weppynge þ punyſhement for þ ſame. O moost
meke Jeſu what cauſed þ to loke ſo mercyfully vpon pet-
ter he was baptysed before / had þ ſpiryte of conuicia-
ce in vertue / þ gyueſt hym example alway to gyue ryght wyſ-
ly / he alway behelde thyn holy conuerſacion / herde thyn

holy preachynges saue thy grete myracles / he was pre-
sent at thy transfiguracyon herde the voyce of þe father
sayenge thou art my sone. And for all this he denyed the
where as before thou gaue hym warnyng he doed he
sholde so doo. O blessed lord where myght haue ben thes
wed more vnkyndnes. Good Ihesu we beseeche the lorde
vpon vs wretched synners in lyke maner whiche neuer
yet denyed þe / neyther had so grete knowlege and helpe
to lyue well as he had. If the synne of Peter moued the
to mercy and forgynnes / blessed lord we be synners als
so / thou arte now as meke & mercyfull as euer þe were
before and we be turned to the askyng forgynnes / say
thou vnderstode lohed so mercyfully and forgane Peter
we beseeche the deny not to forgue vs whiche aske for-
gynnes incessauntly. *De pocias nos a facie tua
et spiritum sanctum tuum ne auferas a nobis.*
Blessed lord put vs not out of thy syght take not thy ho-
ly spiryte awaye from vs / graunte that we may wepe for
our synnes. ¶ The thyrde operacyon of þe holy ghost is
moche more stronger than any of the other wherby they
whiche be perseyte be made stedfast in all vertue without
any wauerynge / it was gyuen to the apostles of Christ
in the lykenes of fyre. And o: euer this gyfte of the holy
ghost was gyuen vnto them they were not stedfast in þe
fayth / they were ferefull and wauerynge in theyr myn-
des / whiche was well perceyued by Peter that offered
hymselfe to dye for his maysters sake / notwithstandinge
anone after denyed hym vnto a woman / but as soone as
they were endured with this gyfte of the holy ghost all
wooldy banys were bitterly despyed amonge them
they fered no man. *Gaudentes ibant a conspectu
consilii quoniam digni habiti sunt pro nomine*

tesu contumeliam pati. for they were Joyfull comynge from theyr iudgementes because they shoulde suffer shame and be the for the name of Jesu. Our prophete therfore in this place nameth the holy ghoost the thyrde tyme / sayenge. **E**t spū principali confirma me. **L**orde make me stedfast in sayth and charyte by þ grace of the holy ghoost that neuer after I fall agayne to synne. But we haue leste out the fyrst parte of this verse. So it is. After our sauour Jesu Chryst whiche our prophete calleth ostentymes salutare ascended in to heuen & accordynge as he promysed shold sende downe the holy ghoost as we sayd in þ synnitytude of fyre / they were very sadde and soyr for theyr maysters departyng Jesu / but anone as they had receyued þ meruaylous comforte of þ holy ghoost grete gladnes came in to them vnable to be tolde / so that all the people standynge bethought them to be dronken of swete wyne. Therfore our prophete calleth that comforte sente downe from our lorde Jesu Chryst. **L**eticiā salutaris. A gladnes of our sauour. For whan a messenger byygeth a gladfull message from any body / it may be calleth a comforte bothe of hym that sendeth the message and of hym that byngeth it. So this gladnes sente from the father of heuen by his sone Jesu Chryst is called a gladnes or comforte of them bothe. Therfore Dauid sayth vnto almyghty god the father. **R**edde michi leticiā salutaris tui & spū principali confirma me. **L**orde gyue agayne to me the gladnes of thy sone Jesu Chryst our sauour whiche I lost by my synfull lyfe / and strength me with the holy ghoost that I neuer fall agayne to synne. Wherunto we haue spoken of the petycon wherun is asked the holy ghoost by thre dyuers names / fyrst our prophete calleth

hym (spiritu rectu) after that (spiritu sanctu) and thynde
(spiritu principale) the cause why we haue declared af-
ter our mynde / and because no man may receyue þ holp
ghost but with a cleane herte / no mā can be cleane in herte
but yf his synnes be utterly done away. Synnes can not
be cleane done awaye yf almyghty god turne not awaye
his face fro them / therfore our prophete asked mekely
these thre as thre meanes wherby he myght obtayne
his synable entent whiche is the gyfte of the holy ghost
for his confirmacion and perseueraunce in good lyfe.

In this seconde parte our prophete sheweth the
cause why he desired the holy ghost for his puri-
facion / whiche was to theent he myght purifie his neygh-
bour. ¶ It is very good and acceptable vnto god when
one persone seynge an other erre & do euill / wyll mekely
with good & swete wordes gyue hym warnynge to leue
his wychednes / & by þe hy agayne in to þe ryght waye
wherby he may come to god. Saynt James sayth / he þ
so doth deserueth a grete rewarde whiche is þ promesse
of saluacion & do þe awaye of his owne synnes. These
be his wordes. **Q**ui conuerti fecerit peccatorem
ab errore vie sue: saluabit animā eius a morte
et operit multitudinē peccōrū. Who so euer causeth
a synner to leue his synful lyfe shal bothe saue his owne
soule from dampnacion & his synne to be done awaye /
whiche wordes are not onely to be vnderstande by them
þ haue auctorite to rebuke synne / but also of all christen
people / for euery persone in maner hath charge of other
thus when one seeth an other do euill he ought to gyue
hy warnynge charitably of his so doyng / & pauerne

in suche maner we shuld do moze good and buyne moze
soules to god tha by open rebukynge. & truly our doyng
is but smal yf we may not alter y knowledge of our owne
erroures done before gyue other warnynge to amende
theyr lyfe. Iohā they do amplye. not withstādyng an ope
dyr must be kepte in this mater. it is not lawfull for euery
man to teche at his pleasure. for he that shall gyue in
struccyon to other must fyrste knowe bothe the waye of
well doyng & euyll. elles he shall soone byngne his bro
ther out of the ryght waye. Our sauour sayth. *Sicut
ceco ducatū prestet ambo in foueā cadūt.*
If one blynde lede an other bothe fal in to the dyche. To
take the offyce of a doctour or teacher of goddes lawes is
no small charge. it is a grette leoperdy. wherin I my self
remembryng y same am ofte aferde. for many tymes I
thynke on saynt Poules sayenge. *Ue michi si non
euangelizauero.* If I teche not the lawes of god vnto
the people I shall be dampned. I fere me yf we hyde
that gyfte of god. yf we gyue not a good couēte of that ta
lent lest it shall be sayd to vs at the dyedefull daye of iudi
gement as it is wyrtē in the gospel. *Quare nō de
disti pecuniā meā ad mēsam.* why gaue thou not
to me a true and iust counte of my money. that is to saye
of the lernynge which I gaue vnto the wherwith thou
shulde haue taught y people my lawes. Also yf we teche
and by it prospte the heretys yet is grette peryll lest whan
ony prayse is gyuen to vs for our lernynge we be not
stryken with pryde or vayne glozy whan we knowe our
selve praysed. The myserable corrupcyon of our nature
is so caduke that whan we do any thyng neuer so lytell
prayse worthy it is meruayle yf we offende not in vayne

glosp. But of a trouthe yf a man shoulde be hadde in our les-
chyng of ocher as we sayd before every man accordyng
to his lernynge and habyltye. that is to saye / p^r s^r s^r we
study for the amendement of our owne selfe / purge our
owne soules / be aboute as moche as we may to lette the
wyldome of our lord / and by our besy prayer aske of god
the cleannes of our hertes / With the grace of s^r holy ghost
wherby we may wyde our owne steppes in the waye of
god / not for the vayne prayse of the worlde but onely to
daynge the which erre in to the ryght waye / that they
may by our luyng & doctryne be turned to that blessed
lorde / which doynge shall be to the honour of god and
profyte to our neyghbour / to this purpose it foloweth.

Docebo iniquos vias tuas et impii ad te con-
uerfentur. As he myght saye. Blessed lord p^r thou
loke not vpon my synnes but do awaye my wyckednes /
create in me a newe herte & endue me with the gyfte of
the holy ghost. I shall teche them that erre / by ge the
into thy wayes and they shall be turned to worshyp the.
Truly s^r prophete after his gret offence kepte this sayd
orde. Wayne Ioule also after his grette persecucion of
Chyestes churche made cleane & enspred with the holy
ghost taught openly to all people s^r ryght waye to come
to heuen / made open to all wyched creatures the wayes
of almyghty god. Chyest our sauour gyuech vs al war-
nyng so to do / sayenge. **S**i peccauerit in te frater
tuus corripe eu. If thy neyghbour or brother offenc-
de the correcte by charitably. Therefore let euery one
of vs aske of almyghty god a cleane herte & the holy ghost
to content we may teche wyched people the wayes of
saluacion / that they may the soner turne to hym by our
doctryne. But why make we do mencyon of the other
by. psal. m. l.

Libera me de sanguinibus deus deus salutis
mee et exultabit lingua mea iusticiam tuam.
Blessed lord deliuer me fro þe corrupcion of synne & my
tongue shall Ioye eternally thy ryght wysdomes. ¶ The
thyrde spiryte or gyfte of þe holy ghoost that be asked was
the spiryte of confirmacyon or makynge stedfast in ver-
tue/whiche was gyuen to þe apostles at the daye of pen-
thecost in the lykenes of fyer tongues. After the recey-
uyng of it they were so constant and stedfast in the loue
of god that excepte þe they sered no man/they testyfyed
ouer all þe name of Iesu without drede/they kepte togy-
der the vnkedfast people thesye holy wordes the wyse
ouer all the name of Chyyst Iesu to the laude & prayse of
almighty god. A meruayllous thyng that they besye
soo rude neyther taught by Plato nor Aristotle or any
other philosopher but gete theyr lpyng by fyllthyng
shulde soo meruayllously dyspute and shewe þe magnify-
cenc of Chyyst before so wyse/so grete & prudent men of
this worlde/in so moche they playnly conuynced and en-
treated them at theyr pleasure/but blessed lord thy wys-
dome gaue them that grace/thou gauest them fyer ton-
gues/thou opened theyr lppes whiche of thy goodnes
made enfautes to speke in laude of thy magnifycenc.
Thy prophete Elaye at such tyme as he durst not take
vpon hym to sprke thy holy wordes/sayd. ¶ **U**t pollu-
tus labuis ego sum et in medio populi pollu-
ta labia habetis ego habito. Blessed lord my lppes
be polluted and I am abydyng amonges the peo-
ple whiche in lyke maner be vncleane. One of theyr hun-
gelles came vnto hym touched his mouche made cleane
his lppes/and forthwith he was made very blode and

shewed hymselfe ready to do thy commaundement in expre-
 syge vnto the people thy lawe of trouth. A yke wyse our
 prophete prayeth that his lippes may be made cleane &
 hymselfe stedfast and constant in vertue by the grace of
 þe holy ghost to the intent he myght worthely shewe thy
 laudes he sayth. **Domine labia mea aperies / et**
os meū annūciabit laudem tuā. Good lord open
 my lippes make them cleane and my mouth shall shewe
 ouer al thy prayse or laude. Let vs folowe this prophete
 Dauid beseechynge almyghty god that fyrst he make vs
 able and worthy to receyue þe holy ghost / graunte vs his
 grace to lyue ryghtfully / also to admonyshe the accordynge
 as we be called in degre our neyghbours vnto penance
 wherby our selfe may be made holy and deliuered cleane
 from synne to prayse and exalte the ryght wysnes of god
 and last that we may haue the thyrde gyfte of the holy
 ghost whiche is to be made stedfast and constant with
 cleane lippes to shewe ouer all þe laudes of almyghty god
In this thyrde parte our pphete sheweth / no thyng
 so acceptable to god whiche he may geue to hym in reco-
 pence of his synnes as is this that he hath spokē of now
 before. The maner of Jewes was in the olde lawe whā
 any of them had broken the commaundement of god for ma-
 kyng amendes to halowe a certayne parte of a beest / or
 elles the hole / after as the greues of the synne required
 Moyses taught the vniuerne people by suche bodily sac-
 rifyces / whiche was to the as a shadowe or fygure of
 the true sacrifice to come that was fyrst signified by
 them. The slaying of those bruyte beestes after Moyses
 entyre signified the deeth of our sauour Christ Iesu / &
 euen he beseyed hymselfe to cause the people byleue in by
 those tokens. For as the vntreasonable beest was slayne

for clensynge of synnes / & the blode of it shedde vpon the
awter / so Chyſt Jelu the lambe vnderſpyed / moost inno
cent beest was put to dethe vpon a crosse & all his blode
shedde for þ remyſſyon of synnes . The people of Iſraell
ſynned & were worthy to dye for it / thoſe hyete beestes
dyd none euill & yet were put to dethe for thameſemēt
of theyr ſynnes . Lyke wyſe our ſauour chyſt all though
he was moost innocēt / moost pure / neuer offended in ony
cōdytton / not wſtandynge he ſuffred dethe moost pacyēt
ly for our offences . The ſeynge of beestes þ was vſed in
tholde lawe for theyr ſacrifyce dyd not pleaſe god very
well of themſelfe / as he ſhe wed in an other place in ma
ner reprovynge them / ſayenge . **Quid ināducabo**
carnes tauroꝝ aut ſanguinē hircorū potabo .
Shall I ete þ fleſſhe of bolles or drynke þ blode . of gores
as who ſayth it is not my pleaſure ſo to do . ¶ If almighty
ty god might be pealed or cauſed to ſhewe mercy by none
other remedy but by thoblacyon of brute beestes / poore
men were than in myſerable cōdytton þ wanted power
to make ſuche oblacyon / yf they might not be other wyſe
forgyuen but ſo dye in theyr ſynne / but almyghty god
hath ordeyned moze euen lawes whiche be comyn bothe
to poore & ryche / he deſyret none other ſacrifyce but ſu
che as þ poore may do as ſoone as þ ryche / & perauēture
moze ſoone / for almyghty god taketh moze hed to þ good
entent of þ mynde thā to þ gretneſ or balure of þ gyfte /
Whiche thyng is ſhe word in þ goſpell of Marke / where
is expreſſed þ whan Jelu perceyued & behelde the ryche
folkes offere many grette gyftes in to the treſour houſe
amonge all he ſpyed a poore wydowe whiche gaue onely
two mytes & ſayd that poore woman offred moost of all
not regardynge the gretneſ of þ gyfte / but onely as we

sayd the good mynde & entent of þe doer / wherby he may
wel perceyue þe syth þe acceptable sacrifice to god depēdeth
not by þe valure of þe gyfte but by þe good mynde & entent
of þe doer / also þe he is not well pleased wth suche manner sac-
rifice of the olde lawe all though it were done by a. 99.
beestes / therfore our prophete sayth. **Q**uā si volu-
is sacrificiū dedissem vtique holocaustis nō de-
lectaberis. Sacrificiū was called a parte of þe beest of-
fered / & holocaustū þe hole oblation of it / syth þe hole was
not delectable to god in sacrifice þe part was moche lesse
acceptable. Our prophete here remēbereth an other ma-
ner sacrifice whiche is moost acceptable to god / & is na-
med þe very penance of mānes soule. A questyon may be
asked what offence cōmpted þe vntreasonable beest þe his
blode shulde he shedde / what offended þe bull gotte or lābe
to suffice deeth / truly no thyng / therfore no Just cause or
reason can be shewed why they shulde dye. But the syn-
full creature whiche so greuously hath dyspleased god
his maker. folowynge his owne sensuall & vnlawful vo-
luntie agaynst þe wyll of our lord of very ryght ought to
suffre as moche dyspleasure & payne as he had pleasure
before in þe sensual & vnrighewyse appetyte of his body.
Than shall he make a due and iust recompence for his
synnes. That penitent spiryte is the sacrifice wherby
almighty god is cheefly pleased & moued to shewe mer-
cy. It foloweth. **S**acrificium Deo spūs contribū-
latus. The sorrowfull and penitent soule is cheefe sacrifi-
ce to god for purgynge of synnes. Our sauour Chyrist
Jesu shewed in the gospel of Luke. Two men entred in
to the temple to praye / one of them a pharyse / the other
a publicane. Amonges the Jewes pharysees shewed

outwarde in theyr lyf & a more holy lyf & cōuersacion
than other dyd / they receyved holy werkes in the spghe
of people / the pharyse contrary wyse gaue hede occu-
pyed themselves in worldly & couetous besynes with all
maner byres. As they were praynge in the temple syth
the pharise lauded god of his holy cōuersacion / prayled
hymselfe / remembryng his myrtyres in maner so þ̄ dyd
praye of al other thought none able to be copared by hy
sayd. I am ferre vnyke to other in my lyf & cōmyttee
theste & auourry as doth this pharyse. I gyue chaſte /
I faste & wyse in þ̄ weke & abſteyne from all other byres
I gyue tythes of all my good. Thus proudly þ̄ pharise
boasted & prayled hymselfe in his vertue. The pharyse
contrary wyse callynge to mynde þ̄ myltitude of his sy-
nes & mekely remembryng þ̄ holpnes of the temple þ̄ he
was in bothe for fere & reuerēce wode afterre ashymed in
hymselfe for the fylchynes of his synes durst not lyft vp
his eyen to heuen but with a grete inward sorrowe knoc-
ked vpon his brest knowleged hymselfe a greuous syn-
ner humbly askynge the mercy of god & sayd. **D**eus
ppitius esto mihi peccatori. Blessed lorde be mer-
cyfull to me a synner / þ̄ penaunce & cōtrectyon of his herte
was so grete wherby he gaue so acceptable sacryfice to
almyghty god that by it he was clene forgynen and the
pharise reiecte. Take hede how acceptable sacryfice to
almyghty god is a sorrowfull & cōtrecte herte for synne.
It was not Achab somtyme kynge of Israell receyved
and forgynen by suche maner sacryfice after his grete &
innumerable offencys. It is wyrten that he lyued moost
wyckedly brykynge the cōmandement of god more than
all kynges of Israell before hym / he dyd sacryfice vnto
the falle god Baal & favoured the bestes of his lawe

chaſed away & deſpyſed the propheſies of god / notwith-
ſtandynge our mercyfull lord of his goodnes wolde cha-
ſtiſe hym by the wyſe many wonders & ſtraunge tokens
ſpſt cauſed that no reyne fell on the erth by the ſpace of
thre yerres & thre monethes / to the intent Achab ſhoulde
knowe almyghty god was diſcontent with hym
Alſo an other tyme in the ſyght of all the people he gaue
ſo grete vertue to his prophete Heiſe that at his deſyre &
callynge ſpſe came downe from heuen whiche consumed
and utterly toke awaye theyr preſent ſacrifice. Further-
more after the longe continuance without reyne / when
Achab myſtruſted by the petytyon of the ſayd prophete
Heiſe water came downe from heuen plentifully. what
creature wolde not amende hymſelfe by theſe wonder-
full tokens / but Achab was neuer the better / continued
ſtill in his malice / notwithſtandynge our lord god of his
gentlines proued hym agayne by other meanes / when
Benadab kynge of Aſſyrie came to ſubdue Achab with
a grete hoſt of people / almyghty god wolde not ſuffre
hym to be betrayed of his aduerſary / but promyſed he
ſhoulde haue the victory. In other tyme ſe yere after when
the ſame Benadab had recovered his ſtrength came vpon
hym ſeruiſe in batayle / wherof almyghty god gaue
hym monacyon by his prophete and promyſed he ſhoulde
haue the victory. Furthermore when he wolde not amen-
de hymſelf but rather was worſe and worſe / in ſo moche
he cauſed the ryght wyſe man Naboth to be ſlayne / and
by gyle gate his vyneyarde. Then almyghty god thre-
hym ſauege. **S**e demerſurū omnē poſteritatē
ipſius & interfecturū de achab nungentem ad
parientem. He ſhoulde put downe all his poſterite & ſee
all that came of hym & not leue ſcant a dogge. Achab he-

rynge this was anon compuncte and sorowed his myf
lyuynge / he cutte and rente his clothes / wente in haye
nexte his body / fasted / laye nyghtly in sacke cloth / & hel
de downe his heed. Our blyssed lord seynge his grete
penaunce and mekenes was moued with pyte sayd vnto
his prophete helpe. **D**onne vidisti humiliatum
achab coram me: et quia humiliatus est mei
causa: non inducam malum in diebus eius.
Seest thou not the mekenes of Achab / perceuest thou
not how he hath meked hymselfe before me / and by caus
se of his so doyng for my cause / I wyll not shewe venge
aunce in his dayes. O mercyfull lord why dyd thou
so / why dyd thou refrayne from Ire / why shewed thou
not vengeaunce vpon that moode vngentyll creature.
Truly for in hym was a sorowfull and a contryte soule
whiche is the chese sacrefyce / wherby thou arte caused
to shewe mercy. **S**acrificium deo spiritus contri
bulatus / cor contritum et humiliatum deus
non despicias. The sorowfull and penytent soule is
chese sacrefyce to god / and blyssed lord thou shalte not
despyse a contryte herte / who so suer ordereth hymselfe
on this maner that by his inward sorowe may haue a
contryte herte / he is able and mete vnto the hygh buyl
dyng in the heuenly cite whose walles be not yet synys
shed. A grete nombre of stones is wantynge wherwith
they sholde be persourmed and accomplisshed / for the
ruyne of aungelles whiche fell downe frome that Cite
must be repayred and renewed by takynge by of men
and women lyke as by quicke stones. As we se in ma
ner Johan stones be assumpte for the redyfyng of ey
tes or toures with other. But it is accordynge that in

to suche a noble buyldynge no stone be taken bp / but yt
that it be prepared as it sholde be and made mete befo-
re. for in that heuently palays may noo stone be pully-
shed shapenoz made square. It must be made lytte and
perfyte here in erthe before lest at the lyftynge by the
be it be not able there to abyde and so caste downe in to
the depe dungeon of hell. The heuently artyfycer blesch
many and dyuers maners in shapyngeoz squarynge of
stones mete for those walles. Peraventure some be hard
de and them he must entreate hardely. ¶ We shewyd
before of Achab / now shall ye here of Manasses whi-
che was a kynge of Israel / folowed moche Achab in
his lyuynge. This Manasses ordeyned and set an ydole
wthyn the holy place of the temple / he sette vp a dyuers
of Baill / bled wytches / charmes / and dyuers other dy-
uynacions / wherwith almyghty god was very moche
dyspleased / and gaue hym warnynge by his prophetes
for to amende hymselfe. But he of pryde and obstynacy
set but lytell by theyr thretenynges / after the maner of
a wycked persone whan he is ouerthowen in synne he
despyles them. Almyghty god seynge Manasses wolde
not be made meke / neyther wolde not be entreated by
fayre and easy meanes (as his desyre was) bled a more
sharpe waye to hym. Caused the Babylones with grete
powert for to make batayle and haue the vyctory / that
done they ledde hym faste bounde in chaines of yren in
to Babylone / and there was set in pylon / and at the last
remembred his unkyndnes done against almyghty god
wherfore he wepte and sorowed sore / mekely askynge
forgyuenes. Our myghty lord of his grete goodnes
anone herde graciously his prayyon. Thus at the last
all be it / it was very hard to brynge hy to passe / he was

made a mete lyuely stone vnto the heuently buylde by
very contricyon. Mary ma doleyne was moche more
easily brought to frame than he/ whiche by no charyn-
ges or sharpe punysshementes/ but onely for very loue of
our saupour Chyyst was drawen to cōtrycon. ¶ Thus
as we haue reherled almyghty god the hygh artycer
vseth many dyuers meanes to shap a square his stones
here in the erth/ in his churche mylptauē/ he of his good-
nes wolde every man & woman sholde be quicke stones
made redy for that heuently buylde/ his wyll is eue-
ry creature to be saued as saynt Poule sayth. ¶ Therfore
our prophete Dauid whiche was so haboundantly hote
with þe fyre of charite/ for fyre is needfull to sacrefyce/ des-
pyred not onely this acceptable sacrefyce of a cōtryte sou-
le for hymselfe/ but also for þe helth of all other/ he soughe
not onely his owne pfyre/ but also þe profyte of his neygh-
bour and honour of god/ wherfore he sayd. *Benigne
fac domine in bona volūtate tua syon: vt edi-
ficentur muri hierusalem.*

¶ Chyhetto what so euer þe prophete hath done was for
one of these causes/ eyther it longed to his owne soules
helth/ to the profyte of his neyghbour/ or to the laude of
god. first for his neyghbour in his prayer he despyred spi-
ritū rectū/ for hymselfe spiritū sanctū/ & for the honour of
god spiritū principālē. Also his desyre was to be enduct
with the holy ghost bycause he myght see the other þe erre
the ryght waye to heuen/ whiche concerneth his neygh-
bour/ for hymselfe he asked to be clene deliuered frō the
corrupte bloddes of synne/ and last for almyghty god his
peticyon was euer to laude and prayse hym. Furthermo-
re he studyed desyly to gyue vnto almyghty god the sa-

erefyce of a sorowfull spyrte and contryte herte for hym
selfe / he desyred the same to be perfourmed in other for
to synpasse the walles of heuenly Iherusalem / that is
for his neyghbour. And now last he sheweth all that to
be done in the laude and prayse of almyghty god / spe
kyng vnto hym thus. **T**unc acceptabis sacrificiū
iusticie oblationes et holocausta tunc imponent
super altare tuū vitulos. Lyke as he myght saye
whan that heuenly cyte of the chyrche tryumphant is
buylded and perfytlī synpasse / than blyssed lord shall
be all hole laude and prayse vnto the of all chychezys.
What sacrefyce loo euer was done in the olde lawe
sygnifyed þe maner of sacrefyce in the newe lawe of gra
ce. The sacrefyce done in this newe lawe betokeneth the
very trouth in the eternall lawe of very Joye and glozy.
Amonge the iewes in the olde lawe were certayne obla
cyons and sacrefyses whiche be now vterly fordone /
they be no more pleasynge to almyghty god. There be
also in this newe lawe certayne sacrefyses & oblacyons
as we haue shewed / but they shall not euer endure. For
in heuen may be no soule troubled neyther contrypion
of herte as saynt Iohn sayth in the appocalypse. **A**l
so we can not be so clene and pure in this lyfe to make ob
lacyon as we shold be. All our lyfe here we be sprenched
with the dust of synne. For all be synners / yf we saye con
trary no trouth is in vs. But at our comynge and trans
lacyon in to heuenly Iherusalem we shall be made so
constaunt and stedfast by grace that neuer after we shall
synne deedly nor venially. Therfore our prophete sayth
Tunc acceptabis sacrificium iusticie oblatio
nes et holocausta tunc imponent super altare

tuum vitulos. Blyssed lord than thou shalt accepte
our sacrefyce of ryght wynges / at that tyme our oblac-
ons and sacrefycers shall be pleasaunt vnto the / for why
they shall be cleane and pure without any spotte of synne.
Than shall all thy welbeloued people make acceptable
sacrefyce not of fleshely or golden calues as was in the
olde lawe / but of euerlastyng praysonges and laudes /
as the prophete Osee remembreth / We shall without
ende gyue thankynges immortall vnto the eternall glos-
ry / Where vnto thou byngest vs by the merytes of thy
sone Jesu Chryste that suffred pailpon for all synners
vpon a crosse. Amen.

Prima psalmi pars.
Domine exaudi. prioris.



Do as moche as this psalme is longer than
we may at this season conueniently alloyle
or expounde. Therefore we shall this daye de-
clare to you one parte of it & reserue the other
vnto sondaye nexte comyng. This parte
we shall expounde this daye is deuised in to thre. First
the prophete maketh his petycon and desyret h mekely
to be herde of almyghty god. Seconde he sheweth open-
ly his owne wretchednes. And last he remembreth him-
selfe what he may do and how moche to obteyne mercy
and grace / whiche thre menibres I now as in the pers-
one of vs all shall treat and speke of. And ye shall vyl-
gently gyue audyence and bere it in mynde.



O Mercyfull father of heuen / thyne onely be-
gotten sone Iesu Chryste our blyssed lord
whiche thou sente do done from heuen in to
this worlde / to the entent he sholde teche
and instructe wretched synners the waye
of trouth. Amonges all he taught vs that prayer is fyrst
necessary vnto every creature / and promysed yf we in-
stauntly aske any thyng lawfull and necessary for vs / it
sholde be graunted by our prayer. These be the wordes.
Petite et accipietis / querite et inuenietis / pul-
sate et apparetur vobis. Aske and ye shall haue /
seke and ye shall fynde / knocke and the gate shall be ope-
ned to you. O my lord this thyne onely sone promysed /
all we doubte not / we knowe ryght well his promesse
is true / why? for he is bothe true and also it selfe trouth.
Besyde this he is soo enterly beloued of the / for thou
sayd of hym. **Hic est filius meus dilectus in quo**
nichi bene complacui. This is my welbeloued son
in whome I haue moche pleasure / thou gaue in com-
maundement whiche foloweth / sayenge. **Ipsum au-**
dite. Gyue hede vnto his doctryne / gyue auoyence vnto
hym. O my lord god and my maker / bycause that he
made vs this good and true promesse I haue very fere
me confydence and truste boldly for to aske thyne in-
fynyte mercy. For syth that he is thyne onely sone moost
dearly beloued and sente do done of thy charyte in to this
worlde for to teche that sholde be moost profytable for
vs to do / also he knewe well what thyng was necessa-
ry and conuenient and what was not for vs. Howe ouer
it was impossyble for hym to begyle or saye any thyng
but trouth. Howd and why shall I fere / for what cause
viij. psal. n. iij.

Shall I not trust that thy goodnes shall here me what so
euer I aske necessari for me in my prayer / for yf thy sone
myght haue be begyled for lacke of wysdome / or had he
euill wylled & wold haue deceyued vs / than perauenture
we myght haue some mistrust / but in hym was alway
dome & prouydence / he is the profoudite of thyn inenar-
rable wysdome / so that he knewe what was pftable
for vs / & what was acceptable to þ. He was alway wyl-
lynge & studious to gyue vs instructyon & lernynge / he
died for our sakes / whiche is þ gretest toke of good wyl
that may be. **M**aiore enī charitatē nemo habet
q̄ vt aīam suā q̄s ponat p̄ amicis suis. The gre-
test charite & loue that may be shewed is one frende wyl-
lynge to suffre deeth for another / he of his owne good wyl
was nayled vpon a crosse / & so for our offences suffered þ
moost shamefull deeth / wherby we may knowe berely
that he was alwaye beniuolent & wyllynge to do for vs.
Therefore without doubte syth þ he taught vs on this
wyle / we shall be harde yf we praye to þ. But perauen-
ture our synnes & wyckednes þ we haue done shal with-
stande & turne away thy mercyfull face frō vs. O blyssed
lord of a trouth we oft haue offended & greuously trespas-
sed agaynst thy cōmaūdemētes / but agayne it is trouth
that thy welbeloued sone taught not onely them whiche
be ryght wyle to praye / but also synners. For vnto whom
longeth these wordes. **D**imitte nobis debita nr̄a.
Good lord forgive our synnes but vnto synners. True
it is he taught bothe good & euill to praye. Therefore þ
mayst take thy pleasure / it is at thy choyle whether thy
goodnes wyl punyssh & utterly cast away synners for
theyr offences & trespasses / or elles here theyr prayers &

pettyon for the reuerence of thy sone / whiche promysed
them to be herde and obteyne theyr askynge. It is lytell
force to the / it skylles the nothynge / it is no poynt of thy
charge whether we be saued or dampned / thou madest
vs of nought / and mayst dele with vs as it pleaseth the
but notwithstandinge the promysse of thy sone is greatly
to be taken hede of. Why: for it longeth bothe to thyn ho-
nour & also to his / & in no wyse may be defyled or contra-
ryed without grete cōfusiōn and rebuke vnto them that
loueth the. Therefore made bolde and stronge in hope to
obteyne my pettyon am comen vnto thy goodnes ma-
kynge my prayers to the entent yf wylt effectually here
me / sayenge. **Domine exaudi orationem meā.**
Lorde here my prayer effectually. Thou mayst here my
prayer and pettyon by shewynge of thyn aūgelles / and
yf thy goodnes wyl do so moche for me / I shall be con-
tent / I shall be well at ease / notwithstandinge I desyre
and aske more of the. The lyuely voyce of the voyce spo-
ken by the mouth of y person that is so greued or dysleas-
sed moueth moche more effectually y herer than it shold
be told by any other man. Thyn holy doctour saynt Ihe-
rome sayth thus. The effecte of the woorde spoken by a
mannes owne mouth hath a meruayllous prey & hyd
effycacy or strength / so meruayllous that I can not tell
what it sholde be called / whiche he proued by the wo-
des of Eschynes a certayne oratour that was exyled and
caused to flee vnto the rodes by his aduersary called Do-
mesthenes an oratour also / & there redde an oracōn vnto
his scollers made by y sayd Domesthenes his aduersa-
ry / they also praydynge y same oracyon greatly by his re-
uynge / he toke bp a grete syghyng & sayd / what yf ye had
herde this my cruell enemy Domesthenes spoken these

Mala

wordes hymselfe/as who sayth/a manes entent or mynde
spoken by his owne mouth moueth more þ̄ heret than it
were shewed & spoken by any other. An other example.
At ony season whan it is shewed to vs of the beggers or
pooze folkes þ̄ be payned & greued with hungre & colde
lyenge in þ̄ stretes & cytees or good townes full of sores/
we here it whan it is tolde & somwhat be moued inward
ly with pite & mercy/but yf we wyl gyue hede & here our
ownselfe þ̄ waylynges/cryenges/ & lamentable noyses þ̄
they make/we sholde be moche more stered to shewe our
pyte & mercy on them/for no man elles can shewe þ̄ grete
of the leke or loze persone so well & with so effectuell ma-
ner as he hymselfe. Than syth þ̄ myserable cryenge & way-
lynge of thole þ̄ suffre bodyly paynes & wretchednes may
so moche moue þ̄ hertes of mortall creatures. I doubte
not good lord but þ̄ whiche art all mercyfull must nedes
be enclyned to execute thy mercy yf my pytefull crye & pe-
ticion may come vnto thyn eres vnto thy presence. Ther-
fore I Joyne this to my petycō. Et clamor meus
ad te veniat. Good lord here my prayer & petycō &
graunt that þ̄ inward entent of my prayer may come to
thy mercyfull presence. But belyde this yf þ̄ wylt bou-
chese to do so moche as loke to me warde w̄ the eyen of
thy grace & mercy than shall I trust more & more to ob-
teyne myn askyng. For yf thou bothe wylt vnderstande
& knowe my wretchednes & mekely take vp my mysera-
ble callinge & cryenge to the / & also beholde the pytefull
state þ̄ I stande in w̄ thy grace & mercy / I fere not h̄ge
but I knowe well þ̄ shalt shewe thy mercyfull dede vpo
me/who can be so hard herted whā he seeth a pooze crea-
ture & hereth his pytefull & lamentable wepyng & way-
lyng & also beholdeth þ̄ corrupte matter renne do vns fro

his sores / to passe by & wyl not shewe mercy vpon þe sore
& seke creature. Our lord Iesu christ thy sone shewed þe
certayne man came do done fro Jerusalem into Jerico &
fell amonge theues whiche bothe robbed & wounded hy
with many sore woundes / & so lefte hy halfe quicke halfe
dead / a certayne samarytane compunge besyde moued to
shewe pyte came nygh unto hym and byd bynde hy his
woundes. We be in lyke condicyn / truly our soule whiche
hath an heuently begynnynge came do done fro Jerusa
lem fro heuen in to this wretched body boide & subgette
to al mutabylte sygnifyed by Jeryco fell here amonge
wycked theues / þe deuylles they robbed & spoyled it fro
the garmetes of grace / & wounde it with many greuous
& dyuers woundes of synnes / so leuyng it halfe quicke
halfe dead toke away þe lyfe of grace & lefte it onely in the
lyfe of nature / therfore blyssed lord be þe to vs as a sama
rytane / beholde / drawe nygh & excercise thy mercy full
dede on vs wretched synners / for þis is þe desyre & petition
whiche we aske of þe. **De auertas faciē tuā a me.**
Turne not þe face of thy mercy and grace awaye from me.
But for all this good lord I fore þe after þe hast be mercye
full to me ones I shall fall agayne amōge those theues
þe deuylles by myn owne neglygēce / they shal spoyle me
agayne / thā shal I be ferre in worse condicyn thā I was
before / thyn onely sone shewed & taught þe whan a wyck
ed & vncleane spiryte is ones drawe out fro a man / he ne
uer resteth but walketh about by places þe dye & with
out moysture / þis is to say by þe hertes of those psones whi
che be dye & wout moysture of worldly & trasycory plea
sures / & whā he can there fynde no rest / anone returneth to
the place whiche he came fro / & bycause he shold be more
stronge by geth. by other spirytes w hym more wycked
thā he / whā they al be entred there thā þe man is ferre in

worse cōdicyon than he was before. So blyssed lord it is
with vs/ we be delte with in lyke maner/ yf these theues
these wycked spytytes be at any tyme by thy grace dras
wen away frō vs/ w̄m a whyle after they come agayne/
they bynge more w̄thē/ they also come w̄ grete strength
ro fyght agayst our wretched & weyke soules. Alas good
lord what shall we do without þ̄ helpe vs/ how shall we
resyst & withstande so grete & stronge multytude/ for yf
they ouercome vs we be in worse cōdicyon than euer we
were before/ bycause why/ we shall be made more feble to
w̄stande them/ & also our woundes our sp̄nes beyng rene
wed shall be moch more greuous/ & last thy goodnes whi
che agayne we haue offended by our vnkynndnes shall be
the lenger alyenate & turned away frō vs þ̄ perauenture
whan we haue nede to call for helpe þ̄ shalt not here vs
bycause of our greuous offences/ therfore I as in þ̄ per
sone of vs all adde to my petycyon. **I**n quacūq; die
tribuloꝝ inclina ad me aurē tuam. whan so euer
good lord I shall be troubled with these theues these deu
ylls. I beseeche þ̄ enelpne thyn ere to me/ geue me gra
ce to withstande them. But yet moost good & mercyfull
lord I fere my selfe I stande in drede. I rede that a cer
tayne womā of canane came fette frō her natural couētre
to pray vnto thy sone for þ̄ helth of her doughter/ sayeng
to hym these wordes. **M**iserere mei dñe fili dauid
filia mea male a demonio vexat. Lord the sone of
Dauid haue mercy on me/ my doughter is sore troubled
& vexed of a deuyl. first I cōsyder þ̄ labour þ̄ this womā
toke in her grete & fette Journey. I cōsyder her stedfast
nes her stronge mynde bycause she came out of her owne
couētre. I cōsyder þ̄ pitiful cause she came for/ as a very mo
der to seke & aske helpe for her doughter. I cōsyder þ̄ sore

and grete beracyon of her doughter troubled & vexed of
a deuyl. I cōsider her sayth for why she called hym lord
& the sone of Dauid. I cōsider her moderly wepyng &
waylyng/ for euer she cryed and folowed thy sone Jesu
for helpe/ she wolde not stynte/ and he gaue her none an-
swere. O woman in what case were þ in than/ how was
thy mynde when thou behelde & sawe that blyssed lorde
turne awaye his face fro the/ whiche ouer all before was
called so meke and mercyfull/ it was no meruayle when
she perceyued that though she weped & cryed vpon hym
more & more lyke a woman/ in so moche the dyscyples of
thy sone Jesu were moued & in maner cōstrayned to call
on hym to shewe his mercy at her peticyō/ but he answe-
red them when they made intercessyon for her y he was
not sent do wne in to this worlde but for the saluacyon of
the hous of Israel. O woman when thou herde tell and
knewe that neyther thy selfe neyther thy doughter were
of the nombre that he wolde saue & make hole/ why dyd
thou not than go thy waye / why dyed þ not for sorow
But for all that thy sone Jesu wolde neyther make an-
swere neyther loke vpon her/ neyther also haue pite whā
that his dyscyples made intercessyon for her/ yet she fell
do wne vnto his fete grouwelyng and prostrate vpon the
erth cryenge. **D**omine adiuua me. Lord helpe me
not withstandyng this blyssed lorde thy sone Jesu whi-
che to all other had ben meruaylously benefycyall / & for
a surety is the very fountayne of mercy and pyte bled vnto
her this sharpe and bytter worde called her a dogge/
lyke as in hym had ben all cruelte and no pyte nor mercy
he sayd. **N**on est bonum sumere panē filiorū &
mittere canibus ad manducandum. It is not
good to take the bread of chyldren and gyue it dogges to

etc. O good lord thou knowest all thynges / thou knowest
what is profitable to every creature / thou knowest
that a weyke and feble persone shoulde be more easely en-
creased and helpe with than a stronge and myghty. Thy
sonne dydde proue this stronge and faythfull woman for
our doctryne / that we by her fayth and pacyence shoulde
not despayre all though we be not herde as soone as we
call. And at the last whan he had proued her so longe / &
she mekely knowleged herselfe noo better than a dogge
unworthy to haue breed / neuertheles as a whelp desyr-
ed to gader by crumes that fall vnder the bordes of lord-
des or grete estates / he opened y^e doores of his mercy and
pyte & graunted all her askynge and sayd. **O** mulier
magna est fides tua / fiat tibi sicut vis. O woman
grete is thy fayth / be it to the as thou wylt. But I blyss-
fed lord am weyke and ferefull / I beseeche the prolonge
not in suche maner my peticion / let me not tary so longe
dysferre not my hope & trust as thou dyd the woman of
chanane / but here me shortly. **I**n quacumq; die in-
uocauero te velociter exaudi me. Whan so euer
good lord I call to the for helpe here me / graunt shortly
my peticion. ¶ We haue spokē hitherto of our peticion
Now we shall shewe our wretchednes wherby the good-
nes of almyghty god may be moued to be mercifull and
graunte our peticion. The lyfe of man is here but for a
whyle shortly it shal perishe & be at an ende / no space / no
boyde tyme / no leysur can be had but alwaye it draweth
to an ende / it can not be at a poyst / it is neuer at rest truly
one mynute of an houre / whether we ste or dymake / wake
or slepe / laugh or wepe / euer our lyfe here draweth to an
ende. Where be now the kynges & prynces that som tyme
reigned ouer all the worlde / whose glory & triumph was

lyfte vp about the erth. Where is now the innumerable
company & purſuance of Artus & Celar/where are the
grette byctoryes of Alexander & Pompey/where is now
the grette rycheſſe of Crefus & Crallus. But what ſhall
we ſaye of them whiche ſomtyme were kynges & gouer-
nours of this realme/where be they now whiche we ha-
ue known & ſeen in our dayes in ſo grette welth & glozy/
þ it was thought of many they ſhoulde neuer haue dyed
neuer to haue ben out of mynde/they had all theyꝝ plea-
ſures at the full/bothe of delycyous and good welfare/of
hawkyng/buntynge/alſo goodly horſes/goodly cour-
ſers/grayhounds and hounds for theyꝝ dyſportes/theyꝝ
palayſes well and rycheſely beſeen/ſtronge holdes & tow-
nes without nombre/they had grette plente of golde and
ſyluer/manly ſeruantes/goodly aparayle for themſelſe
and for theyꝝ lodgynges/they had the power of the lawe
to proſcrybe/to punyſhe/to exalte & ſet forth ward theyꝝ
ſerides and louers/to put downe and make lowe theyꝝ
enemyes/& alſo to punyſhe by temporall deeth rebelles
and traytours. Every man helde with them/all were at
theyꝝ commaundement/every man was vnto them obe-
dyent/ſered them/lauded alſo & prayſed them/& ouer all
theyꝝ grette renowne and fame. But where be
they now/be they not gone and waſted lyke vnto ſmoke
of whome it is wyrtten in another place. **N**ox vt ho-
moxificati fuerint & exaltati deficientes quæad-
modu frumus deficient. When they were in theyꝝ
moost proſperite and fame/anone they fayled and came
to nought euen as ſmoke doth. Saynt James copareth
the bannte of this lyfe to the vapoure and ſayth it ſhall
perſyſhe and wedder awaye as a flour in the hey ſeaſon.
Therefore ſyth that þ tyme of our lyfe draweth faſt vnto

an ende / yf we be not herde shortly and soone of almyghty
god. Whan we call for helpe / yethe shall come vpon vs
or euer we can be socoured, for this cause blessed lord
haue in mynde the shortnes of our lyfe here / & as soone
as we call to the gyue audyence vnto vs all. Of a trouthe
all we may saye that foloweth. **Q**uia defecerit su-
cut fumus dies mei. Good lord here shortly my pe-
tycyon whan soeuer I call vnto the / for my dayes my ty-
me in this lyfe goth away lyke smoke / the longer I lyue
the more feble I am. Wherefore they that be myghty
& noble men wyll at some season be as dyligent as they
can / and so dyligent that by theyr importune & ofte cal-
lyng vpon suche as they haue ado wth / they may the
sooner be spedde in theyr cause / whiche dayly we pe-
tyue and so by them that folowe the kynges courte / or
the prynces wth other for grete and necessary maters.
For the more dyligent that a man be in guyng atten-
dauce to call vpon his cause / the sooner shall he haue his
entent / & yf he be not alwaye present & at hande of hym
to whom his mater is comytred callynge helyp for the
spede of the same / it shall be longer or he haue his desyre.
In the gospel of Luke is spoken & tolde of a certayne
Iudge that neyther dredde god nor man / vnto whome
came a certayne wydowe besechynge that she myght
haue ryght and equite of the wronge done by her aduers-
sary / he refused and wolde not graunte her Justyce of a
longe season. And at the last seynge y this woman wolde
not leue but euer callynge on hym / he remembered hym
selte & sayd. All though I neyther fere god nor man / yet
for as moche as this woman wyll not leaue to call on me
I shall benge her quarrell / I shall se she shall haue ryght
Take hede whan the importune and neuer ceasyng la-

hour in a grete & necessary cause both p[ro]fite & auaile.
 It is wryten. **L**abor improbus omnia vincit.
 Incessant labour by the waye of intercession ouerco-
 meth all thynges. Good mercyfull lord thou desyrest to
 haue by importune in our prayers / & all though of thy
 owne nature thou can not be but meke / notwithstanding
 byng by our hely and importune prayers thou arte mo
 che more meke. But for all this I lacke strength in my
 soule the swetnes of deuocyon is taken awaye fro me
 that anone I am made wery whan I begyn to praye.
 Why / for the stronge partes of it / that is to saye / vnder-
 standyng / wyll / and reason whiche must be to the soule
 as bones & senewes to socour it be so betterly weryed and
 dyed by / that no maner of moysture of deuocyon is in
 them euen as they were tosted at y^e fyre / therfore as one
 lackyng the buycke humure of deuocyon. I can not lon-
 ge cōtynue in prayer. **E**t ossa mea sicut crenium
 aruerunt. for my bones that is to saye y^e stronge par-
 tes of my soule be dyed awaye lyke vnto the drosse or
 scrappes of talowe after it is clarefyed by the fyre. I re-
 memb[er]e that it is wryten in another place of y^e fatnes &
 moysture of deuocyon. **S**icut adipe & pinguedine
 repleatur ala mea. Graunt me good lord my soule to
 be replete with the fatnes of charyte / and also y^e the out-
 ward partes of my body maye be fulfylled with good
 werkes. But alas woe is me now / the fyre of vnlawfull
 concupyscence hath wasted & taken awaye fro me all the
 fatnes / all the swetnes of prayer / & made my soule drye &
 boyde from all moystnes of deuocyon. for as the grene
 grasse or corne that now floorysheth yf it be not refreshed
 at some tyme with a dewe or rayne / anone it is withered
 with the heat of the sonne and waxeth drye euen as hey.

So my soule is dyed vp by the hete of vniuersall despayre
and all the sweetenes of deuocyon is cleene expelled fro it
that not onely the stronge partes of my soule vnderstand
dyge & reason be made dye & dull / but also I my selfe in
euery parte **P**ercussus sum vt sentum am smyten
with the hete of temptacyon and wydded as hey. But I
am ferre in worse condicyon than is wydded grasse or hey.
For as though the grene grasse be dyed vp by the hete of
the sonne / yet it hath somwhat wherby it may be refres
shed as longe as the roote is fast in the ground / by drawynge
vp moysture out of the erth from the roote in to euery other
parte / & as we se oftentymes when the grene grasse hath
chainged the colour after the erth be dyed / chyned / & clipp
ed by the hete of the sonne / as soone as it is watered with
a shoure of rayne / within the space of one nyght it begyn
neth to quyen agayne & renewe the olde colour. But
no thyng can be founde wherof the soule may drawe vp
and receyue ony moysture or ony lauer or ony sweetnes of
deuocion / yf it shoulde come from any place it must be had
from the herte. As our saluour sayth. **B**on⁹ homo de
bello thesauro cordis sui proteget bonu. Every
good persone byngeth forth from his herte all goodnes
no thyng but good / truly the humure of good deuocyon
must come from the herte to contente all the hole soule may
be watered may be refreshed & stirred to praye by it. Blyss
sed lord how shall I do / for my herte is utterly voyde &
lacketh this humure good deuocyon / wherby not onely
my soule smyten with the hete of vniuersall & worldly coi
cupyscence is dyed and wydded awaye / but also I trust
for me my herte is in lyke maner / & not wout a cause
for how may this be the an herbe hauynge no moysture
may longe contynue grene / shall it not shortly waxe drye

and wyder awaye. Also euery thyng that hath lyfe yf it be
not refreshed ofte w some nourysshynge must nedes be
feble & wyder awaye/it shal dye & come to nought. The
soule in lyke maner is nourysshed w a certayn mete/ & yf
it refuse & wyl not take that fode/ nedes must it waxe dye &
lacke good deuocyon. The mete accordynge for the soule
is that worde of god/as it is wyten. **Non in salo pane**
biuit homo / sed de omni verbo quod procedit
de ore dei. Man hath a body & a soule / & as the body is
refreshed w materpall brede / so the soule is nourysshed
w spyrituall fode whiche is that worde of god/this spyr-
tuall brede the worde of god maketh the soule to be ful of
iuse/full of the lycour of good deuocyon/ & also it maketh
the soule stronge & hardy to withstande all tribulacyons
Who so euer eteth not of this brede shal waxe lene in his
soule/and at the last dye & come to nought. For bycause
good lord that I haue not eten this spyrituall brede. I am
blasted & smyten w ith dygnesse lyke vnto hey / haunyng
no deuocyon. And also my herte is wydred of whome the
swete fruyte of deuocion shold sprynge out. **Quia ob-**
litus sum comedere panem meum. The cause why
for I haue ben obliuious and forgotten to do after thyn
holy doctryne. To see this spyrituall breed is not onely
to here the worde of god. Many there be whiche here
the worde of god/but not withstandynge they ete it not/
they do not receyue it to the nourysshynge & refreshynge
of theyr soules. In lyke maner many doth holde in thair
mouthes materpall brede & neyther chewe it neyther swa-
lowe it downe/ & suche doth not ete the brede materpall.
Semblably many there be that receyue this spūal breed that
worde of god by hearynge it spoken of that prycher/but they
o.ij.

neither cheere it nor shalowe it doone / that is to saye
they do not cherafter / for it sauoureth not in theyr mous-
thes. But contrary wyle many ete the brede of the deuyl
they be sayne & glad to here his wordes & so do to nough
eynes & folowe y same by vngtracyous custome of spenne
what soeuer he putteth in theyr mynde by the waye of
suggestyon soundyng vnto the peruerse and vntwysty
pleasure of the body / that anone they sauour & do theraf-
ter w as grete & dplygent study as they can. But this
is not the mere of the soule / it hurteth & is benym vnto
it / it doth no good / it refresheth it not / it is a mortall in-
fereyon and causeth the soule to dye euerlestyngly / it ma-
keth y the concupyscence of the fleshe hath dominacyon
and reason is set aparte & layde vnder / where contrary
wyle the very brede of the worde of god maketh reason
lady and ruler & the fleshe to be thral and as a seruant.
The worde of god causeth all goodnes in y soule / it ma-
keth it moyst and redy to spryng in good werkes. The
worde of y deuyl maketh drynesse / dull and sluggish
to doony thyng that is good. The worde of god is the
defence from the hete of carnall desyre. The worde of the
deuyl kyndelet that hete. The worde of god maketh y
soule stronge / and the worde of y deuyl maketh it feble
and weyke. The worde of god causeth the fleshe to obey
and folowe reason / and contrary the worde of the deuyl
maketh reason to be obedyent to the fleshe. This is the
thyng good lord that maketh me sadde & sorowfull / for
as moche that I haue rather gyue audyence & folowed
the worde & entysyng of the deuyl therfore the strength
of my soule / that is to saye / my reason whiche shold be
to it as a post or pyllet / hath enclyned and ben obedyent
to my fleshe / wherof now I am soze adrad. It foloweth

A voce gemitus mei adhesit os meum carni
me. Now for a conclusyon of this seconde parte I wyl
saye thus. For as moche as our lyfe here is so shorte & w
out good fruyte waxeth vnye as hey / we also be so feble &
weyke that the stronge partes of our soules vnderstan-
dyng and reason be wedged awaye. Our soules made
vnye & smytten with þe hete of carnall affectyon. Our her-
tes voyde & barayne of al vertue & deuocyon / in so moche
that we haue admytted and done after the worde of the
deuyl rather than of god / wherby our fleshe is made as
lorde and ruler. Syth we are in all these wretchednes-
ses the more nedefull & necessary for vs is the speedefull
helpe of almyghty god. Now the thyrde parte is yet be-
vynde / wherin we shall remembre vnto you þe dedes of
penaunce. There be thre partes of penaunce whiche this
holy prophete sheweth derkely and fyguratyuely by þe
symplytude of thre vyuers byrdes / that is to saye / þe pel-
lycane / the nyght rauen / & the sparowe. First let vs con-
sider and shewe the ordre & dysposycyon of these byrdes.
The pellycane of his nature abydeth in a desolate place
where no thyng in maner groweth. The nyght crowe
abydeth in olde walles. And the sparowe maketh his re-
styng place in the couerynge of an hous / or in the hous
eues. In a desolate and barayne place is no thyng that
perceynerh to a buyldyng / save onely the waast & voyde
grounde / in olde walles or in walles whiche be not per-
fytly made vp is somewhat framþge vpwarde towarde
the hous or buyldyng / but whā the rofe of the hous is
vp and couered that the buyldyng is fynlyshed & made
perfyt. Contricyon whiche is the fyrst parte of penaunce
is signyfied by þe pellycane. Confessyon þe seconde parte
is signyfied by the nyght crowe / & the thyrde that is sa

tyllacyon is sygnifyed by the sparowe. The pellycane
as saynt Hierome wyrteth in an epyllie vnto a certayne
deken called Presidius is of this cōdicyon / whan the syn-
neth her bydes slayne & destroyed by a serpet / she mour-
neth / she wayleth and smyteth herselfe vpon the sydes /
that by the effusyon and shedynge of her bloode / her deede
bydes may bereuued. Truly they þ are very contryte
be of lyke cōdicyon. For whā they serche theyr cōscience
and fynde theyr chyldren / that is to saye / theyr good wer-
kes slayne & destroyed by the serpent deedly synne / than
they mourne & wayle sore / they smyte themselves vpon þ
brest with the byll of bytter sorowe / to the entent the cor-
rupte bloode of synne may flowe out. Of a trouth as soone
as we cōmytte deedly synne all our good dedes done be-
fore be destroyed & stande in none effecte. Holy saynt Hier-
ome beyng in wyldernes payned hymselfe in lyke ma-
ner / & ferynge ones his sorowe was not sharpe ynough
he smote vpon his brest with an harde flynte stone. And
What elles ment the pellycane whiche anon as he en-
tered in to the temple remembryng the gretenes of his
synne dyd smyte hymselfe vpon the brest but that þ cor-
rupte bloode of synne myght be done a waye fro his soule
Whan þ synner wyll orde hymselfe in this maner / that
is to saye / euer he wyll þge to be sorry for his offences and
with the sharpnes of his sorowe smyte hymselfe inward
ly to the entent þ corrupcyon of them may be done a waye
anon his good dedes whiche were lost by deedly synne
shal be reuued and he deliuered and brought out from
the bondes and prysen of eternall deeth in to a newe lyght
and newe lyfe. So that euerie contryte person may say
Similis factus sum pellicano solitudinis. I
am made lyke to the pellycane by cōtrycyon. The nyght

crowe of the oule as sayth saynt Therome is of this cōfession
pon þe as longe as it is daye she abydyth pryncly in the
walles of secreete corners of some hous & wyll not be seen
But whan the sonne is downe & is darke as in the nyght
anone she she wyth herselfe & cometh out fro that secreete
place wth a mournynge crye & myserable / & sorrowfull la-
mentacyon / she neuer leaseth so cryenge vnto þe it be day
agayne. To the whiche nyght crowe may well be lyke-
ned they that she we theyr myndes by true confessyon of
theyr synnes vnto prestes / for whā they were baptised
& so made cleane from o^{ur} gynnall synne / the sonne of ryght
wyshnes dyd ryse vpon them / gaue lyght to theyr soules
and so contynued as longe as they were without deedly
synne. At þe tyme no sorrowfull remorse was in theyr con-
science but all in rest & peas / lyke as in stronge & sure res-
tyng places. But anone as they cōpytted deedly synne
the sonne of ryght wyshnes wente downe and she wrode no
more lyght vnto them / & theyr cōscience was conered wth
the darkness of synne. Than they make a lamentable and
mournynge cōfession she wyngeth herselfe culpable & also
expresse al theyr synnes to a prest / and þe done by þe sacra-
ment of penaunce þe sonne of right wyshnes wyngeth agayne
frethe on them. Who euer doth in this maner may well
saye this þe foloweth. **E**t factus sum sicut nictico-
rax in domicilio. By the sorrowe for my synne & true
cōfession made wth penaunce for þe same. I am cleane wthout
trouble in my cōscience. I am i sure rest & peas such as
the nyght crowe whan she is in þe place of þe hous where
it lyketh her best. After we haue ben sorrowfull & cōpyt
for our synne / and also haue she wrode them by confessyon.
It is nedefull to beware / to be dyligent / & to take hede
of the deuylles snares that by his crafty & false meanes

catche not & bynge vs agayne in to his daunger. We be
warned of this by the holy apostle saynt Peter sayenge.
Vigilate quia aduersarius vester diabolus
tāq̃ leo rugiens circuit querēs quē deuoret.
Awake/beware/& take hede/for your aduersary the de-
uill euen as a rampynge and cruell lyon goth aboute to
seke whome he may deuoure. If we be diligent & gyue
hede to auoyde and flee from these snares of the deuill/
it may be sayd & spoken of vs that is wyrtten by the pro-
phete in an other place. **Anima nostra sicut pas-**
ser erepta est de laqueo venantium. All though
our bodyes suffre payne in this lyfe yet our soules be de-
liuered from the deuilles snares lyke as the sparowe is
fro the baytes & trappes of byrde takers that be aboute
to catche her. Whan the sparowe suspecteth those snares
or trappes be layde for her on þe grounde / anone she fleeth
vp to the couerynge of the hous or to the hous eues / and
pfor any tyme she be cōstrayned by the reason of hunger
to come downe agayne / yet for fere she wyll shortly re-
turne vp / so that thyder she wyll flee for socour & suette
in her daunger & peryll / there she wyppeth & fetherh her byll
there she propneth and setteth her fethers in orde / there
also she byngeth forth byrdes / & there restynge maketh
mery as she can after her maner. In lykewyse they that
desyre & be aboute to make satisfaccyon for theyr offen-
ces must be ware & wyse to kepe themselves from the de-
uilles snares and trappes wherof all the worlde is full
they must flee into heuen / let theyr felcrite in heuenly
thynges & not in worldly pleasures / whiche is a defence
and couerynge of all the worlde. Saynt Poule sayth.
Nostra enim conuersatio in celis esse debet.

Our conuersacion / our pleasure and felicity shoulde be in
heuen / neuertheles yf at any season we come downe / be-
sy our selfe to gete any thyng necessary for our bodies /
let vs shortly retorne lest that we be taken in the snares
of worldly pleasures / in every perill and daunger let vs
flee vnto heuen set our pleasures on heuenly thynges / &
for the consideracion and loue of it / we shall purge our
selfe from synne. for wher / no thyng that is soule & cor-
rupte by synne may entre in to þe euerlastyng kyngdom
we must proyne and orde all our fetters all our actes in
every condyccion that we may be the moze apte to flee vp
vnto þe place of euerlastyng blyss. There also we shall
byngs forth and hyde our good werkes whiche be our
byrdes / our sauour sayth. **T**hesaurizate vobis
thesauros in celo. Orde and endeuoyre your selfe to
haue treasures in þe kyngdome of heuen. And last / there
let vs rest in this lyfe by true hope and trust and euer be
occupied in the laude and prayse of almyghty god / for it
is wyrtten by the prophete. **E**t laus eius semper in
ore meo. I shal at all tymes loue and prayse almyghty
god. Who soeuer bespeth hymselfe on this maner as we
haue sayd shall make due satisfaccyon for his synnes / &
of very ryght may saye that soloweth. **V**igilauit et
factus sicut passer solitarius in tecto. I haue
gyuen hede I haue ben ware of worldly conuersacion
and pleasure / and as the sparrow flyeth vp to the hous
for her socour / so haue I set my mynde aboue in heuenly
thynges. ¶ Notwithstandynge they that take this way
of penance shal haue many foos / many enemyes / for eue-
ry where in every parte of the worlde be backe byters.
There was neuer creature borne were he neuer so good

excellent / and vertuous / were his dede and worke neuer
so precious and noble that myght escape the slaunderes
and backbyttes of them whiche are backbiters & can
saye good by no man. for alwaye they shal be euill dyspo-
sed be agaynst them that be good & well dysposed. Euen
they lay wayte & enuyously fretyng, themselves repugne
agaynst the maner of the penitent lyfe / namely in those
whan also they se and perceyue a man that hath chaun-
ged his lyfe whiche before was to them a gentyll com-
panyon for theyr appetyte / & hath take vpon hym a con-
trary maner of lyuynge not accordyng to theyr delyte / it is
no meruaile though they forge matters & speke agaynst
hym with all theyr hole mynde and entent. And by thier
opprobrious and cursed sayenges cause that persone to
be euill spoken of as moche as lyeth in them. They that
delyte in worldly conuersacyon and pleasure both praysse
and magnify those shal doth the same. And contrary they
hate all suche as by contrycyon and true penance haue
forsaken and despyled all worldly delictacions / whiche
thyng turneth away many from doyng penance / they
be ashamed to do that thyng that shoulde moost profyte
them in tyme to come / for fere of shewe of people / they
fere more shal cursed sayenges of wycked folkes than they
do shal punysshmentes of god / all be it be promysed a grete
rewarde in heuē vnto vs all for euery opprobrious and
malyceous word shal we suffre here patiently for his sake
Al we therfore beyng penitent & suffre fals accusynges
and shamefull despytes of wycked people may say vnto
almighty god our rewarde & lober vpon vs. *Nota*
die exprobrabant michi inimici mei. qm̄ ene-
mies dyd scorne me many tymes & ofte / & not onely our

enemyes doth so but also they þ somtyme were our frendes
 & woulde to prayse vs. The worlde prayseth & loueth
 them whiche let theyr felcyte & folowe the bayne & trow
 sytoz. Joyes of it/whiche also be redy at all tymes & sea
 sons to ete/to drynke/to laugh/to daunce/to gambade/to
 lepe & to synge. Also the worlde loueth them þ be proude
 and Joly/full of wordes/variable in gesture and counte
 nauce/newfangled in appareyle/& alwaye studious for
 newe inuencyons/ yet I speke not of them that pamper
 theyr bodyes as glotons/whiche vse surfetes dyonknes
 vnclemnes of body/peruertes/& dissymulacyons/they þ
 haue these maners pleaseþ þ worlde best. And contrary
 wyse/suche as be studious to folowe mekenes/ryght
 wysnes & troueth doth displease þ worlde & them þ folowe
 the pleasures of it. It is wyrten in þ persone of all suche
 as be wycked & backbityers whiche cōspyre & wold fynde
 the meanes to oppresse þ ryght wyse & well luyng per
 sone. **C**ircūueniamus iustū quia & trātius est
 operib⁹ nris. Let vs craftely deceyue the ryght wyse
 man/for his werkes/his dedes be contrary to ours/he
 lyueth not as we do/truly what soeuer man or woman
 despyse & let nought by worldly pleasure & cōuersacyon
 but folowe þ streyght waye of penaunce shal ofte tyme be
 euyll sayd by/& many causes shal be ymagened & cōspyr
 ed to put hym do wone/perauenture of those þ somtyme
 wold haue spokē largely to his laud & prayse/wherfore it
 foloweth. **E**t q̄ laudabāt me aduersū me iura
 bant. They þ somtyme were my frendes & wold haue
 sayd good by me as longe as I folowed theyr synful lyfe
 byd cōspyre & craftely lay wayte to put me fro my good
 purpose. **Q**uia cenerē tanq̄ panē manducabā.

bycause why I dyd ete ashes as my bled / I ofte called
to remembraunce my synnes with contricion & penance
Who elles eteth ashes as his bled but þe penitent / that
thyng which neuer goth out of a mannes mynde / but
euer grudgeth and rolleth by & dwelleth in his conscience
may be sayd he eteth it / for the which our sauour Iesu
Christ alwaye beyng in mynde to fulfill þe wyll of his
father calleth þe besy remembraunce to fulfill his fathers
wyll his mete / he sayth. **Habeo aliu cibū māduca
re quē vos nescitis.** I haue an other maner mete to
ete y^e knowe not / he ment it by his besy remembraunce
as we sayd before. Therfore it may be sayd that persone
eteth that same thyng which he calleth alwaye to his
remembraunce / & what hath þe penitent moze dilygent
ly in his mynde than the remenaunt of his synnes con
fessyng the dyuersyte of euery offence / which may wel
be called ashes. for lyke as after the brennyng of wood
or trees the substance remainyng is called ashes / so af
ter the hete of concupyscence (yf we offende) what elles
shall we call that abydeth in the soule but ashes / what
remayneth in the soule after the actual offence of pryde
enuy / fornicacyon / or lechery but onely the ashes of pry
de / enuy / and fornicacyon / which ashes the true peni
tent eteth as his bled by the cōtynual remembraunce of
them. Also in this cōtynual remembraunce he lacketh no
drynke / for who soeuer calleth to his mynde all his syn
nes with true penance shall scant kepe hymselfe fro we
pynge. The weppynge teres in an other place of scrip
ture be called drynke. **Et potū dabis nobis i lachry
mis in mēsurā.** This drynke of a trowth comforteth
moche to slake and kele the hete of vnlawfull desyre / and

also quenche the hete of fleschly volupty and lust. There-
fore it is very necessary to the penitent. For oftentimes
whan we remembre our olde synnes a spache kyndleth
of the allhes / that is to saye / we haue a delectacion in
them whiche hete of delectacion must be quenched with
the drynke of wepyng teares. The true penitent maye
saye that foloweth. **Q**uia cinetrem tanq̃ panem
manducabā & potum meum cū fletu miscebā.
I haue eten allhes as my brede. I haue consumed my
synnes by true penance / & I haue myxed my drynke w
wepyng teares. I haue despyled this worlde to thentent
I may haue here after the kyngdom of heuen. Amonge
all other woorthynge there be whiche may moue þ syn-
ner and not without a cause / to vse this brede & drynke
now reherfed. One is the indignacyon of almyghty god
that other is the gretnes of his fall by synne / what crea-
ture can be but so sorowfull & aserde whan he consydereth
and remembreth þ dyedefull mageste of god how moche
he hateth synners / how greuouly he beholdeth the syn-
ner with his Irefull countenance euer redy to stryke with
the swerde of his punysshement / whose stroke causeth
eternall deeth / a wounde vnable to be cured. And no thyn-
ge elles in the worlde may swage oꝝ mytigate that sore
stroke of euerlastyng deeth oꝝ punysshement / but penance
done with sorowe and wepyng for our offences. Saynt
Iustyn sheweth the cause of his conuersacyon was the
cōsyderacyon & remembrance of þ euerlastyng punyssh-
ment of god. Saynt Iherome also wytnesseth hymselfe
that he chastysed his body in wyldernes with fastyng /
wepyng / & bytter mournyng for fere of the euerlastyng
paynes of hell. The true penitent wayleth and wepeth
for fere of his indignacyon & punysshement of almyghty

god to whom he may saye that foloweth. **C**onfitebor
tibi pane manducaba & potu meū cum fletu
miscibam. A facie ire indignationis tue. Good
lorde I haue punysshed my selfe by penaunce for fere of
thyng indignacion & punysshement. The other is as we
sayd his grete fall by synne whiche causeth & sterceth the
synner to do penaunce. For þe ferder that a man fall downe
by synne / the more greuously he offendeth þe goodnes of
almighty god / and the sozer shall his punysshement be.
The gretnes of the fall is to be consydered by þe gretnes
of the state / degre / honour / or lernynge of that persone
whiche offendeth / for the hyer that a man be in honour
the gretter is his fall / þe more is his trespass yf he offend
Therefore let every synner cōsyder the gretnes of his fall
let no creature thynke in hym selfe and saye / I am not
within holy ordres / I am not professed to any relygyon.
All we be chrysten people / take hede in what degre we
stande / what state is it to be a chrysten man or woman /
the leest chrysten persone þe pooerest & moost lowe in degre
is nygh in kynrede to almighty god / he is his sone & his
heire of þe kyngdome of heuen / brother vnto Iesu chryst
& bought with his precyous blode. By the vertue of the
same blode wasshed in the holy baptym and ofte made
clene agayne by the sacrament of penaunce. Fedde also &
nourysshed with the blyssed body & blode of our sauour
Iesu Chryst the onely sone of god. If any of vs fall from
this hygh state & degre / the gretter shall be his fall in to
the depe pytte of hell & sozer shall be punysshed there than
any sarazyn or iewe. As sayth the holy monke Arsenius
lette no creature blame god yf he be so punysshed. For yf
a craftes man cōstrayne hym selfe to þe best of his power
to reyse vp & conuey a grete stone in to the hyghest parte

of a goodly buyldyng / he is greatly to be set by & prayd
that he wyl so dyligently be aboute to set it in so noble &
honourable place / Where vnto it were impossible for it
to ascende by the oðne power & strength / and perauenture
in the meane tyme the same stone for the grete and
ouermoche weyghte slippe downe from his handes / not
withstandyng the strength & good mynde of that crafty
man is not to be repproued. In lyke maner almighty god
is not to be accused yf he at any tyme do his good wyl to
lyfte vs vp into the hygh state of grace / & we in þe meane
season by the weyghte of our frowarde and peruerse wyl
fall downe from his handes / verily we our selfe are to
be accused & repproued for it & not almighty god / and our
fall is the more bytterly to be wayled / that syth he wolde
lyfte vs vp / we by our oðne neglygence and euill wyl
becast downe. **Q**uia eleuās allisti me. for thou
good lord woldest haue reysed me vp from synne and set
me in þe hygh state of grace but by myn oðne neglygen-
ce and peruerse wyl not in mynde to forsake my synnes
thou let me slippe downe from thy handes. Here endeth
þe thyrde parte of this sermon / now let vs gader togyber
and shewe what we haue spoken of in it. O moost myghty
ty lord I a wretched synner haue so moche sored & dyed
thy neuerlastyng punishment for the gretnes of my
synne / that þe remembraunce of it hath ben to me as breed
to fede on / and my wepyng tere as drynke. Made by
contrycyon lyke vnto the Bellycrane / lyke vnto þe nyght
crowe by confessyon / and by satisfaccyon made lyke vnto
the sparowe. In so moche that myn enemyes slaunder
dred and spake euill by me / they also that somtyme were
my frendes cōspyrred agaynst me. All these I suffre blyss-
fed lord to thentent I may obteyne thy grace & mercy /

therefore I beseeche the here me soone & execute thy mercy
on me. No thyng may sooner moue a man to be meke
and shewe mercy/as whan þ person whiche hath tres-
pased agaynst hym/lowly wyll submytte hymselfe/fall
downe at his fete/& meke ask of hyf forgyuenes/wyl-
lynge to knowe his owne faulte & trespass. For the more
gentyll that a man is þ reuer wyll he be to forgyue hym
that wyll aske forgyuenes. Whiche properte we may se
in vncrasonable bestes. For of grete doctours it is spo-
ken by the lyon/that whan he is dysposed to be cruell &
tyght/þf his enemy fall downe and stoupe to the grounde
yeldynge hymselfe as overcomen/and in maner aske for-
gyuenes/he wyll not after that be cruell vpon hym/but
goth a waye & forgyueth the iniury. The same is expre-
sed in metre by a certayne poete/sapenge. **C**orpora
magnanimo satis est prostrasse leoni / pugna-
suum finē: cū iacet hostis habet. It is suffycient
for ony best that hath trespaced agaynst þ myghty lyon
to stoupe & fall downe to hym/for by it his wrath is done
awaye & the trespass forgyuen/& all other wyld beestes
beynge nothyng in regarde to the lyon but as his sub-
gettes are so cruell & vengeable/that for no submyssyon
wyll leue theyr ragynge and woodnes/whiche the same
poete sheweth lyke wyse in the mater. **A**t lupus et
tristes instant morientib⁹ vñ / et quēcūq; mi-
nor nobilitate fera est. The wolfe/the wrathfull be-
res and euery other wyld beest that is in maner vyle &
of no reputacyon wyll euer venge themselves vpon other
whiche they may soone overcome. The gretest knowle-
ge & experyence that may be of a noble man/consist of
mynde/wout fere/castynge no peryll/& trustynge in his

of one strength is yf he wyll forgyue and not shewe his
cruelte vpon hym y submyteth & knowlegeth hymselfe
banyquyshed & ouercomen. Soth almyghty god ther
fore is moost noble / moost constant / & so myghty aboue all
other wout fete / he seteth no creature / it can not be other
wyse but nedes he must be mercyfull & mekely forgyue
ys wycthed & of no strength / fallunge downe at his fete
knowlegenge our owne mysery & aske of hy forgynnes
for as moche as almyghty god is thus mercyful / let vs
all tooly humble our selfe before hy moost meke / alway
one / bomeuable and wout chaunge / mutabylte / whose
powter is euerlastyng in it selfe. Our wyckeds / our shor
te tyme in this lyfe fedeth & passeth away as a shadowe
it wydyeth & wacteth dye as hey / & shall wityn a lytell
whyle peryshe & come to nought / let vs all saye to hym.

**Dies mei sicut umbra declinauerunt et ego
sicut fenu arui / tu autē dñe in eternū pñas.**
Godd in desyth thy tyme is euerlastyng without mu
tabylte without chaunge / & we be so noughty / so feble /
we glyde awaye as doth a shadowe / and wydyeth as hey /
sholde it be a laude & prayse to the for bengynge thyselke
and to destruye vs. Sholde it not rather blyssed lord (yf
by thy lyceuce I myght speke it) be to thy dyspraye / for
anon as we be dede & gone out of this worlde / fare well
our remembraunce of us we be soone forgotten. But thou
neuer can be put out of memozy / the memozyall of thy
mercyful dedes is euerlastyng. If thou wyll not shewe
thy pte vpon vs wycthes that are turned to the by pe
naunce & much wepyng teares bolde do done to the fete of
thy mageste / before the throne of thy mercy / what synner
here after shal haue audacyte shal be bolde to aske mercy
& forgynnes / thy vnmercyfulnes or cruelte shal cause

them to flee & be ferefull to aſke mercy / and ſo deſpayre.
But yf þe wyſe toucheth mercyfully to here be at our
callynge / than doubtles every ſpener ſhall at all tymes
haue in mynde and ſhe we the aboundaunce of my ſuauyte
or mekenes / & alſo ſhall openly tell ouer all thy grete and
ineſtymable power / whiche is ſpecially and namely ex-
preſſed and ſhewed / whan of thy goodnes thou ſpareſt
& dooſt mercyfully vnto ſynners. The chyche cuſtoma-
bly prayeth vnto þe ſayenge on this wyſe. **D**eus qui
omnipotentiam tuam parcendo maxime et mi-
ſerando manifeſtas. Blyſſed lorde whiche ſheweth
thyn euerlaſtyng power namely and moost of all in ex-
cutyng thy mercy and ſparyng ſynners. Notwithſtan-
dyng I ſaye not but thou muſt nedes punyſhe ſuche
as be obſtynate and vngreacyous / not wyllynge to turne
them vnto the by penaunce / but euer contynue in theyr
malice & ſynfull lyfe. Thy prophete Jeremie threatneth
thoſe euyl dyſpoſed people / ſayenge. **N**on ſectetur
ne parceret neq; miſerebitur eis. Thou ſhalte not be
meke / thou ſhalte not ſpare / thou ſhalte neuer ſhewe thy
mercy vpon ſuche obdurate ſynners. Thy ryght wyſdomes
ſhall appere in them / whiche ſyth they haue contynued
ſo longe in theyr ſynfull lyfe / & neuer wolde turne from it
ſhall of very ryght be punyſhed & crucifyed in hell eter-
nally. But blyſſed lorde I meane and ſpeke of them that
be penytent and knowlege themſelſe gylty / alſo be tur-
ned to the with all theyr herte / it is wyrtten in the boke
of ſapience. **T**u qui diſſimulas peccata hominum
propter penitentiam. Thou muſt meke lorde whiche
in maner dooſt diſſimule & wyll not knowe the ſynnes of
men that be penitent. **E**t qui miſereſis oium quiſ

potens es. And shewe thy mercy on every creature / by
cause thou arte almyghty. I can not se of very ryght
but thou must exercise thy mercy in dede on al suche as
by true penance hath forsaken theyr synfull lyfe. There-
fore be meke & mercifull to us thy seruauntes and beses-
chers / for þe euerlastyng memorie of thy blyssed name /
also þe thyne so mercifull doynge may be a memorie all
had in mynde tyme without ende. Amen. **Memoriale**
tuum in generatione & generatione. Amen.

Domine exaudi. psalms.
Secunda pars.



The other parte of this psalme is more
derke & harde to vnderstande than is
the fyrst parte of it / chesely for the dyf-
fyculte that is trected and spoken of in
the same. It is dyffuse for suche as be
not practysed & lerned in holy scriptur-
re / to vnderstande what is ment by
Syon & Iherusalem with other olde prophecies whan
they be reherced & spoken of. Therefore it is nedefull that
ye geue þe more hede & attende audyence on your partye /
and I to apply my selfe & put to the more dyligence / to
content these doubtes or derkneses may be shewed and
more clerely made open what þe they sygnify. **O**ften-
tymes a reherfall is made in holy scripture of thre no-
ble places / whiche sygnify thre dyuerse kyndes of peo-
ple in thre dyuerse tymes. The fyrst palce is the mount
Syon whiche betokeneth the people of iewes / in the

tyne of Moyses lawe. The seconde is the mount Synay
signyfyinge the chrysten people in þe tyme of grace. The
thyrde place is þe hygh celestyall Iherusalem whiche re
presenteth the blessed people in the tyme of gloze. And
in þe mount Synay Moyses lawe was gūe to þe Jewes
with grete fete and drede. For the thyrde daye before all
the people had monyconge warnyng to prepare & make
redy themselfe to be halowed / that is to saye / two dayes
was theynge theyr clothes & keepyng themselfe from the
fleshely company of women / to the intent the thyrde day
they myght be redy to come vnto þe mount Synay / there
to se & here what was to come. Monyconge they had also
not to come nygh the mount or any parte of it vpon this
payne / were it man or beest it wolde be stoned or shotte to
deth. After whan the thyrde daye came and all the peo
ple was redy / a derke cloude began to couer the mount /
out of the whiche yssued forth lyghtnyng / and ferefull
thunder was herde. Also the soude of a grete trumpe
blast out and encreased more and more by lytell & lytell.
Our lord came downe vpon þe mount in fyre / from that
fyre ascended a grete smoke on euery parte of the mount
as it had ben out of a fourneys. Thus the mount was
made very ferefull to come vnto or to beholde / bothe for
the derknes of the cloude and fyre within it for the lyght
nyng & grete smoke ascendyng on euery syde / and also
for the thunder & noyse of the trumpe. The people w
hiche were meruayllously afrayde / in so moche they cal
led vpon Moyses to shewe what was best for them to do
Theyr desyre was more ouer that god shold not speke to
them for yf he so dyd they verily thought to dye for fere
Moyses also hymselfe was so afrayd þat as sayr Doule w
riteth he sayd. **Territus sum & tremebundus.**

I am soze a ferde inwardly / & agast outwardly. Than yf
he that was so sampler before with god / by whose com-
maundement he dyd so many grete & meruaylous dedes
in egypte were so fered / no meruayle yf þe resydue of the
people were soze astrapde. But this ferefull maner þe
bytwes lawe was gyuen in the mount Synay / that by
cause of so grete fere & drede / the people sholde be þe more
ware to breke the lawe gyuen vnto them. As Moyses
they; man of lawe sayd. **U**t terroz in vobis effec-
et non peccaretis. The lawe is gyuen to you by this
maner / to the entent ye sholde be a ferde and not fall in to
synne. But for as moche as our best and moost louynge
lorde god delecteth more in those actes whiche we do lo-
uynge with a good wyll / than in those that we be con-
strayned to do by fere. Of his nature also he is more redy
to shewe mercy than to do vengeaunce / why; for it lon-
geth vnto hym to shewe mercy in dede. The prophete
Esaie sayth. **U**lcisti vero peregrinum opus est
ab eo. It is a straunge and a dede in maner agaynst na-
ture for almyghty god to shewe vengeaunce / it cometh
not of hym so to do / the cause of his doynge vengeaunce is
the trasgressyon of his commaundementes / he is soze to be
venged vpon oure persone whiche his selfe sheweth by
his prophete in another place sayenge. **H**eu consola-
bor de hostibus meis & vindicabor in eis. I am
soze to take my pleasure / that is to saye / to be venged
vpon myn enemyes. For these causes reherled he hath
ordred an other newe lawe / not a lawe of fere & drede
but a lawe of grace and mercy whiche was gyuen in the
mount Synay / there beyng present the apostles & dysc-
ples with many holy women / & Mary the mother of Je-

ful / whiche made redy themselves to receyue this lawe /
longe contynuyng in prayer / as saynt Luke sheweth.
Et hii oēs erat p̄seuerātes in oratione cū mu-
lieribus & maria matre iesu. And these were conty-
nuynge in prayer wother holy womē & Mary p̄ mother
of Iesu / vpon whom p̄ holy ghost descended in p̄ simple
rude of sp̄y tongues & saie ouer the al / after p̄ they spake
in many dyuers languages & preched incessantly p̄ laus
des of almyghty god / so p̄ the people of euery nacyon be-
der heuē so many as than were present / vnderstode open-
ly what euery one of them sayd. And greatly meruayled p̄
they spake so boldly & cryed wout trasynge / in so moche
one sayd. **Q**uidnā hūc hoc esse. what maner thyng
is this / what may this meane. An other lough them
to scoyne & sayd. **M**ulto pleni sūt isti. They be drun-
ken. But the effecte of p̄ thyng proued euidently that p̄
must was nothyng in p̄ blame / for saynt Peter one of p̄
discyples of Ch̄yſt rose vp from amonge them & shewed
all the very mater in dede how it was / confertyng the
same by holy scripture so strongly & so clerely p̄ he turned
vnto the fayth that daye almost the nomb̄r of thre. 99.
men & women. Besyde these our blyssed lord Iesu ch̄yſt
was offred vp in the same moūt / there also he exhorted &
taught the people many tymes / in p̄ same lyke wyse he
wrought many myracles / for these causes specially / this
moūt or hyll named Syon / signyfeth p̄ churche of ch̄yſt
sten people / lyke as the moūt Synay betokeneth the sy-
nagoge of iewes / in the mount Synay was the lawe of
fere & bondage gguen / in p̄ moūt Syon the lawe of loue
and lyberte was graunted frely / but he these sayd lawes
were gguen the .i. daye after the pasche lambe was eten /

in apocles tyme a figuratyue lambe and in the tyme of
Chyph a very lambe in dede our sayour Iesu hymself
¶ We sayd the thyrd place is þ heuenly cyte Iherusa
lem prepared in þ most hygh mountaynes / whiche place
without doubte is promysed to all good and ryghte wyse
people for a reward of thei good luyng in this trans
itory worlde / lyke as therby Iherusalem a place of rest
and peas was promysed to them that suffred patiently
the gret labours & stormes in doyng ouer thered se /
& also toke gret payne in deserte. Saynt Ioule sayth.
Dign⁹ est operarius mercede sua. The werke
man þ hath done his labour without murmur or grudge
is worthy to haue his hye / his reward. Therefore we
must labour truly in þ shorte tyme of this lyf / to þ entent
we may gete & obteyne after our labour & besynes done
here an euerlastyng reward in the heuenly countre / in
the celystyal Iherusalem / where we shall be alway at
lyberte and rest / wyde from all maner labour / we shall
haue there rest & peas without ende. Iherusalem is as
moche to say as *Ullis pacis* / the syght of peas. Therefore
in þ heuenly place we shall haue in possession peas eter
nally without any maner tribulacion. fyrst peas with
ourselue / peas with our neyghbours and peas with god
¶ There we shall se almyghty god / not as the iewes sawe
hym on the mount Synay in a ferefull sympletyude / ney
ther as þ chrysten people sawe hym on the mount Synay
in þ iphenes of fyre tongues / but we shall beholde & loke
vpon hym euen as he is distinctly & clerely face to face
without any other sympletyude or chaunge / he shall be our
lawe. Of a trowth þ olde lawe gyue to þ iewes by Moys
se at the mount Synay was wyrtten in tables of stone.
¶ The newe lawe gyuen to chryste people by our sayour

Chryst in the mount Synay / Was wyrtten in the fleschely
tables of the herte / but the lawe whiche shall be gyuen
to the people glorified is wyrtten in the mynde of god.
Saynt Poule maketh mencyon of these thre places re-
herced in an eppistle wyrtten to þe hebrewes / sayenge thus
Non enim accessistis ad tractabile & accessibi-
lem ignem et turbinē et caliginē et procellā et
tube sonū: et verborū vocem / quā qui audierūt
excusauerūt se ne eis fieret verbum: non enim
portabant quod dicebatur / & si bestia tetigerit
montē lapidabitur. Ye came not to se the palpable
and accessible fyre / storme / and derke cloude / neyther to
here the loude blaste of wynde the sounde of the trumpe
and voyce of the aungell spekyng in the persone of god
whiche those that herde it excused theselte bycause they
myght not abyde for fere of þe wordes that were spoken.
Also ye herde not the decre cominatory whiche was ony
beest that toucheth the hyll or ony parte of it shall suffre
deth. Loo here is specyfyed the mount Synay / where
vpon Moyses lawe was gyuen by a terribile & feresull
maner as ye haue herde / it foloweth. **S**ed accessistis
ad montē syon. Loo here the seconde hyll is shewed
in the whiche the newe lawe / the lawe of the gospelles.
was mynystred / he added this moze in the sayd eppistle.
Et ciuitatem dei viuētis hierusalē celestem.
Loo the thyrde place wherin all though we be not as
yet / not withstandinge we haue drawen towarde it / in
somoch that yf we lyue after the lawe gyuen to vs by
Chryst our sauour / without doubte we shall entre after
this lyfe into that euerlastyng heuently Iherusalem /

for that heuenly eye shall be redoubled & retriue: that
 good chryſten people as we declared in the ende of þe ſyble
 psalme / whiche thyng the prophete Dauid ſpoken by
 his wordes now perceyvyng to our purpoſe / ſayinge.
Benigne fac domine in bona voluntate tua
ſyon: vt edificentur muri hieruſalē. Blyſſed lord
 be mercyfull & with a good wyll ſhewe thy mercy vpon
 all chryſten people / that the nombre of thy gloryfied ſer-
 uantes in heuen may be reſtored and fulfilled agayne.
 ¶ Ye perceyue now by the wordes that we haue ſpoken
 how theſe thre dyuers places ſignify thre dyuers kyn-
 des of people in thre dyuers tymes. fyrſt the mount Sy-
 nap ſignifyenge the iewes. Syon chryſten people / and
 Jeruſalem whiche repreſenteth þe people here after to
 be gloryfied in heuen. The thre dyuerſe tymes ye haue
 alſo. fyrſt in the tyme of iewes whiche is done and paſt
 was grete ſere and dyede of the greuous purgyſhement
 of god. In the tyme of chryſten people whiche is now / is
 grete hope & truſt of forgyuenes / for þe excellent treaſure
 of grace and mercy of god. But in the tyme of thoſe that
 ſhall be blyſſed euerlaſtyngly whiche is yet to come ſhall
 be the ſurety of the rewarde by confirmacyon of eternall
 & increaſing hope / let vs therfore make our prayers vnto
 our blyſſed lord god / to the entent we may vnderſtande
 by theſe thynges that we haue ſpoke / the other parte of
 this psalme to come. ¶ The more þe prayer is groun-
 ded in charyte / the ſooner it ſhall be herde of hym whoſe
 comaundement is all charyte. In the fyrſt parte of this
 psalme every man prayeth for hymſelfe. After that now
 in this ſeconde parte we be taught every man to praye
 for his neyghbour & for þe hole churche of chryſten people
 Almyghty god and goeth to whome noo thyng may be
 by. psal. q. i.

hpyd/ how grete nede we haue to praye/ whiche necessitye
perauenture our lord sheweth whā he slombred or slepte
in the shyppe. Whiche sheweth in a gospel a grete storme
or tempest of wynde was vpon y^e see in y^e tyme whan our
sauour Ihesus was saylunge vpon it/ and the shyppe
wherin our lord slepte was almost drowned with the
flodes & troublous waues. But & we take hede & call to
mynd how many byces reygne now a dayes in chrystes
chyrche as well in the clergy as in y^e comyn people. How
many also be vnlyke in theyr lyuynge vnto suche as were
in tymes past/ perchauce we shall thynke y^e almyghty
god slombreth not onely/ but also y^e he hath slept soundly a
grete season. None o: dre none integre is now kepte/ as
semeth almyghty god to be in maner in a deede slepe/ suffe-
ryng these grete enormytees so longe. Now we must do
as y^e dyscyples dyd than in y^e shyppe/ they awaked Iesu
theyr mayster fro slepe w cryenges & grete noyses y^e they
made/ sayenge. **M**agister non ad te ptinet & pe-
tinus. Mayster is it thy wyll/ longeth it to the to se vs
peryshe. In lyke maner let vs reyse vp almyghty god
by our prayers and mekely aske his helpe/ our sauour
whiche redemed vs w so grete a pryce may not thynke y^e
it longeth to hym to se vs peryshe/ neyther to suffre the
shyppe of his chyrche to be so shaken w many grete & ra-
grous flodes. He herde y^e petycions of them whiche tha
were not redemed by his passyon. For at they callunge &
desyre/ rplynge vp he threth y^e see & y^e wynde/ wherwith
anone y^e tempest sealed & y^e see was mild & calme. Let vs
also call vnto hym/ truly he is not ferre from vs/ these be
his wordes. **E**cce ego vobiscū sum oibz dieb⁹
vsq; ad consumationē seculi. Beholde I am with
you at all tymes cōtynually vnto y^e workes ende. There

fore go we unto hym wth full hope & trust to obteyne our
pettycyon / let vs call vpon hym by our prayres / sayenge
Qu exurgēs domine miserere tuis syon. As we
myght saye. Blyssed lord thou in maner forgettest / thou
doost dysp^{re}mule / perauēture thou slepest now / yet for all
that we trust herely that as soone as thou shalt ryle by
thy wyll shall be to exerceyse & shewe mercy vpon all the
chirche of chrysten people. Beholde with how many ra-
gyous fodes this shyppe thy chirche mylptade is tolled
to & fro. Our relyggyon of chrysten sayth is gretly bymp-
nysshed / we be very frowe / & where as somtyme we were
spredde almost throughe the world / now we be thyste-
doe in to a very streyght augyll o^r corner. Our ene-
myes holde away from vs Alpe & Altryke / two þ grettest
partes of þ world. Also they holde from vs a grette por-
cyon of this parte called Europe whiche we now inha-
byte / so that scant þ syyth parte of that we had in posses-
syon before is left to vs. Besyde this our enemyes day-
ly lay awayte to haue this lytell porcyon. Therefore good
lord without thou helpe the name of chrysten men shall
bitterly be destroyed & so done. But trouth it is we haue
deserued moze greuous punysshment for our synnes than
euer byd Sodome and gomorre / somtyme two grette cy-
tees / whiche were dyconed whan thou shewed venge-
aunce vpon them for they greuous offences. Norwith-
standynge blyssed lord exhybte that mercy vpon vs /
whiche thy wyll was to haue shewed vpon the same cy-
tees at the instance & prayer of þ holy father Abraham.
All be it good lord it is not vnkno^{wn} to vs that all we
be synners / yet we doubt not we are in a surete þ many
good & ryghtwyle persones be in thy chirche mylptaune
here. Thou made answer vnto the prophete Hely what
q.ij.

erme be thought no more lesse of the prophetes whiche
worshipped þ but hymselfe onely that thou haddest yet
viij. thousande whiche neuer dydde sacrifice / nor bowed
downe theyr knees to Baal. A good lord yf there be. viij.
thousande good chrysten people haue mercy vpon all the
other multytude / namely for the loue of them / for thou
promysed Abraham to shewe mercy vnto those. v. grete
cyytees yf he coude fynde. i. ryght wysse persones in them
Also yf there wanted. v. of that nombere. And fether / yf
he coude fynde but. xl. thou wolde for theyr sakes spare
all þ resydue. Truly the charite of Abraham was grete
whiche for all these wolde not leue and go from his cause
in to an other matre / but rather came more nygh by ly-
tell & lytell euer mekely callynge vpon þ to shewe mercy
descendynge from þ nombere of. xl. to. xxx. from. xxx. to. xx.
from. xx. to. x. So yf he coude fynde. x. good & ryght wysse
persones / his petycyon was þ sholde not destroye those
cyytees for the loue of them. And thou blyssed lord mercy-
fully graunted his askynge. Thy mercy is and all tymes
hath ben so grete & boūtefull to wretched synners. Thou
doost not aske. x. ryght wysse persones & no lesse in nombere /
for why / one ryght wysse man shall be herde of the for an
innumerable multytude of people / wytnesse thy selfe by
the prophete Ezechiel sayenge. **Et quæsiui virū de
eis qui interponeret sepein et staret oppositus
cōtra me p̄ terra ne dissipacē eā: et non inueni.**
I made inquisicyon / I sought one man amonges them
all / whiche in maner shold make an hedge / that is to say
sholde be a defence / & stande ryght agaynst me to make
interpellacyon for þ erth / to þ entent I sholde not destroy
it / & I coude fynde none suche. O synful & grete mer-
cy of god to all synners / one ryght wysse persone amonge

all the people shall be graciously heard for all the multy-
tude besyde. Is there not good lord one ryghtwysse per-
sone in all thy chyrche / elles god forbede / namely syth it
was promysed vnto saynt Peter. **Quo** deficiet fides
tua petre. Peter thy sayth shall neuer faile / it shall ne-
uer be at an ende / therfore yf many be ryghtwysse good
lord be merciful and exerceyse thy mercy on vs for theyr
sakes. Our owne cause is now purposed & shewed vnto
y / we speke for ourselve / & all though we be but asses &
earth / also wrapped in many greuous synnes / yet blyssed
lord becheseafe gyue vs leue to speke vnto thy hygh-
nes in this mater. If there be many ryghtwysse people
in thy chyrche myghtaunt / here vs wretched synners for
the loue of hym / be mercifull vnto Syon / that is to saye
to all thy chyrche. If in thy chyrche be but a fewe ryght
wysse persones / so moche the moze is our wretchednes / &
the moze nede we haue of thy mercy. Therfore merciful
lord exerceyse thy mercy / shewe it in dede vpon thy chyr-
che. **Q**uia tempus est miserendi eius. for in so-
crete charites of ryghtwysse people / in tyme is to shewe
mercy vpon it / call to remembraunce thy manyfolde and
crete mercifull dedes whiche be euerlastyng / lyke as
thou thyselfe was at all tymes redy to execute mercy /
truly as Salomon sayd. **O**mnia tempus habent.
Euery thyng hath a tyme / & thou good lord arte wont
to shewe mercy in tyme couenient. This is thy sayenge
In tempore accepto exaudiui te. I gaue audience
vnto thy petycon in an acceptable tyme. The tyme
of the olde lawe / tyme of cruelte / rygoure and venge-
aunce hath ben in tyme past. for saynt Poule wyrteth.
Ecclia quis faciens lege Moyse sine vlla mi-
q.ij.

seratione duobus aut tribus testibus moritur.
In the tyme of Moyses who soeuer brake his lawe bo
oz the berynge wytnes of that trasgressyon / sholde suff
fre deth without mercy / too in that tyme no mercy was
shewed. The adultery / the wyllfull manqueller / oz any
other transgressour of Moyses lawe / yf two oz the bare
wytnes of the same was not spared nor pardoned / but
without mercy sholde suffre deth / not withoute the
tyme is now chaūged. Now is y fulnes of tyme wherin
the gates of heuen be made open / & y trefure of grace &
mercy as a fountayne euer spyrngynge is shewed forth
plenteously vpon every kynde of people / of the whiche
tyme saynt Poule speketh / sayenge. **E**cce nūc tēpus
acceptabile ecce nunc dies salutis. Beholde / take
hede / now is the acceptable tyme / now be the dayes of
soules helth. Now in the tyme of y newe lawe forgyue
nes was graūted mercifully of our sauour Chyyst to y
these a manqueller in the last houre of his deth / also to y
woman taken in adultery / with many other / wherfore
yf thy mercy ought to be shewed at any season it must
spertyally be shewed now in this tyme of mercy. When
cruelnesse was haboundant yf at any season thou coude
not of thy benygnte but nedes must exercise thy mercy
moche moze it is to be done now when grace is haboun
daunt and so plenteous. **Q**uia venit tempus. for
the tyme of grace & mercy is comen & redy at hande. yet
another reason good loyde wth y lycence / whiche sholde
som what stee thy goodnes vnto mercy. Of a trouthe a
monges vs chrysten people some be so lyght & fragile of
themselve y anone with every blast of temptacyon they
be ouerthrowen / they wyll not in any condycyon resyst

withstande synne/ but folowe þe cadute pleasures of this
worlde þe spithyness of the fleshe. Sometime they do af-
ter & folowe the flaterynge perswasions & impulsions
of the devyll/ & be ryght gladd so to do/ Whome the pro-
phete compareth to dust/ & not without a cause/ sayenge
Quoniam pulvis quem proficit vultus a facie terre
Suche lyght & euyl dysposed people of the worlde be in
comparyson lyke dust þe is soone blowen awaye from the
grosse w every blast of wynde. Some also be of another
disposicion/ whiche all though they be many tymes ouer-
throwen by þe sodayne blast of temptacion/ notwithsta-
ndynge they rise agayne shortly washyngge themselfe w
þe water of wepyngge teares/ & by bytter compunctyons of
penaunce makynge them stronge & tough / lyke as dust
whan it is tempered & made moyll with water waxeth
tough in maner as erthe or cley / so that than it can not
lyghtly be blowen awaye with a blast of wynde. All be it
suche persones be not very stronge of themselfe/ neyther
longe may withstande temptacions without þe helpe of
more stronger than they be. Certaynly a wall made of
erth onely without stones is but a small & feble defence/
lyke wyse they that by penaunce haue consolydate them-
selfe shall be shortly downe & overthrowen / yf stones be
wantynge/ that is to saye / yf stronger in the sayth more
constant in good werkes / erecte & set vpon a sure foundas-
tyon of stone be not present. Suche maner stronge & con-
stant people both bolster & holde vp bothe themselfe and
other in Chyestes chyrche/ they be lyke to pylers. Were
not the gloriouse martyrs of this maner whiche shedde
theyr blode for our sauour Jesu Chyestes sake/ also the
holy confessours & prechers of chyestes sayth. Holy byr-
gyns whiche kepte themselfe chaste and undefyled for

the loue of Chryſt. Theſe lyke harde ſtones might neuer
be greued and blowen downe by any craſte of the deuyll
or by any ſodeyne blaſt of temptacyon myght be moued
from theyr conſtauncy. But good lord theſe ſtones plea-
ſed thynne aungelles whiche mynſtre & do ſacrifice vnto
the ſo moche that now they aſſumpte & take vp in to the
buyldynge of the hygh cyte Iheruſalem. And we that
are the remenaunt beynge without ſtrength or myght / &
ſete behynde / are very feble & weyke / lyghtly ouertrow-
nen with euery blaſt of temptacyon. For this cauſe bleſ-
ſed lord / now is the tyme to execute thy mercy in dede
vpon thy churche / ſpeh þ perylles wherby it was ſuſtayne-
ned & holden vp be taken awayne. **Q**uonia placue-
rūt ſeruis tuis lapides ei⁹. If theſe ſtones be with-
drawen / what remayneth but ſofte erth / whiche with
euery blaſte of wynde is ſoone blowen awayne / yf it be
ones dyped. Truly this erth thoſe bytell bodyes of ours
wyl ſoone be dyped vp from doynge good werkes / wout
thou be mercyfull good lord / & ſoone make them moſt
with the dewe of thy grace. And yf it be thy pleaſure ſo to
do / than ſhall þ ſoutaynes of wepyng teares gulle out
and the erth that is to ſaye we wretched ſpynners ſhal be
made ſtronger more & more by cōpuncyon and wepyng
blaſte of temptacyon / whiche ſhall be grete Joye to thy
ſeruautes / thyn aungelles / that alſo are very Joyfull &
gladde of one true penytent perſone. Chryſt our ſauour
ſayd. **G**audiū eſt coram angelis dei ſuper vno
peccatore penitētiam agente. It is grete Joye to
all thā gelles of god of one ſynner that hath forſake his
wycked lyfe / and with a good wyl doth penance for the
ſame. If we ones be made moſt & tough on this wyſe

no thyng shall than be wantinge but þe herte of the churche
wheby the may be betwete & made harde as stones
that is to saye / more stronge & stoufast in fayth and good
werkes. Suche as shall preche the gospel thyngh all þe
worlde must be very stronge and constant. Whiche thyng
is yet to come / as many of our holy doctours doo shewe
in theire wytnesse. For our lord the sonne of god. Chrysostom sayeth.
Predicabitur hoc euangelium regni in vni-
uerso orbe in testimonium omnibus gentibus.
The gospel of the heuently kyngdome / the orbe & name
of Chyptes saye shall be preached & taught thyngh all þe
worlde / in wytnesse to all people / & that done the worlde
shall be at an ende. Loo the wordes of our sauiour. The
worlde shall not be at an ende tyll his lawe be taught ouer
all. And as saynt Austyn wytnesseth it is not yet per-
formed thyngh all Africke / nor vnto this daye it is not
fulfilled thyngh all þe grekes londe / as Origene bereth
wytnesse. Wherfore saynt Austyn vpon a season wytynge
to a certayne man named Clichus shewed that the pre-
chynge of Chyptes gospel thyngh the worlde / also that
all people shal be turned to þe fayth of Chypt / & Chyptes
chyrche shal be dylated & increased thyngh the worlde is
yet to come / Whiche saynt Thomas confermeth in the
first question of þe fyrst partes of his somme. But blyssed
lorde whome wilt thou depute & let to do this grete mys-
tery to preche the lawes thyngh all the worlde with-
out thou exercise mercy shortly. For they that somtyme
were able to persourne þe thyng in dede / be now taken
awaye (as we sayd) into þe heuently Iherusalem bycause
they were so pleasaunt in þe spght of thyn angelles. Also
they semed & were very apte in dede vnto the superne &
celestiall Iherusalem. Blyssed lord we knowe well thy
by. psal.

power is thou may when it shall please þe create & make
newe stones of the erth leste beynide. þe may make of us
newe beynge alwe as stonge & bold to the merch & sapid &
comandementes as euer were before in tyme past. This
erth is acceptable to thyng aungels / but for a trouche it shal
be more gracypous & acceptable yf þe wyse put to & auge
ment it w thy grace / therefore now shewe thy mercy vpo
thy churche mylitarie here in erth / for blessed wold by ser
uantes / y is to save / thyng aungels shal be mercyfull to it
they shal for þe loue of our nature praye to the hyghnes
for þe hole congregacion of all chrysten people. **E t tette**
ei⁹ miserebunt. soude þe not many stones / that is to
say moche constaut people when þe begā to edify thy chur
che / were not they whiche þe dyd set in þe foundacion soue
& opper erth / yes truly vnto þe tyme þe made them hard
as stones by þe vertue & strength of the beynge charite
Peter þe heed of all other at þe serfge of one hande mayde
or woman seruaunt / dyd he not geue place & denyed thy
sone Jelu Chyrt his mayster / was not also cūte upon &
debate amōge other of the apostles whiche of them shold
be chefe & haue þe soueraynte amonge them. fereþe all
they fled for fere when they mayster Chyrt was take &
brought to iudgement. Lo howe grete pusillanymite / co
wardnes & vnstedfastnes was in them. But as soone as
the hete of thy charite descended vpon them in þe symple
tude of spye they were than made so constaut and sure in
they myndes y from þe tyme for warde by no drede / they
tynge nor plesuepon they fered to shew to thyng enbassade
& comāndement pronoucyng & expressyng the gospell
to kynges prynces and other wyse men of this worlde
whome also they overcame by the vertue of thy worde &
turned innumerable to the fayth & knowleggyng of the

moost holy name. So good lord be do now in lyke maner
agayne in thy churche mypleasse / change & make þe soft &
slyper erth in to harde stones / set in thy churche stronge
& myghty pylers þe may suffre & endure grette laboure
watchynge / pouerte / thurst / hongre / colde & here whiche
also shall not fere þe thretynge of prynces / persecucionis
neither deeth / but alway perswade & thynke with them
selve to suffre in a good wyll sciadoers / shame & al hydres
of curmēttes for þe glorie & laude of thy holy name / by this
maner good lord þe treuth of thy gospel shall be preched
thryghout all the worlde. **E**t tunc fit gentes no-
men tuū dñe et omnes reges terre gloriā tuā.
Wherby not onely the bulgare & comyn people shall fere
thy name / but also all kynges & prynces of this worlde
shall bryde thy magnyfyence & glorie. All fere of god also
the contempte of god cometh / & grounded of the clergy /
for yf the clergy be well and truly ordred & gyvenge
good example to other of vertuous lyuynge / without
doubte þe people by that shall haue more fere of almygh-
ty god. But contrary wyse yf the clergy lyue desolately
in maner as they shold gyue no compte of theyr lyfe past
and done before / wyll not þe lay people do the same: it is
to be thought they wyll / and what foloweth: truly than
they shall let ytell or nought by almyghty god. Ther-
fore by vs of the clergy dependeth bothe the fere of god
& also the contempte of god. For of a trouthe yf euery per-
sone of þe clergy from þe hychest degre vnto the lowest were
able & worthy to occupy theyr romes & places euery man
accordynge to his degre / and euery one of them wolde
execute al that perteyneth to his offyce quykly without
faynyng or partpalyte / & with ardaunt fayth / than the
moost harde harted creature þe myght be foude amonge

all people coude not but loue & drede our lord god/ also by
theyr good & vertuous luyng/ they shold in maner be
compelled to þe seruyce of hym. O blyssed & happy be those
perlonas that at any leason shall se this thyng in drede/
þis is to saye/ whiche shall beholde thy churche myghtynne
ones set in a ryght orde through euery degre. O most
mercyfull & blyssed lord make ones an ende & synpse þe
buyldynge of thy churche that þe beganest a longe tyme
past/ that now a grete whyle hath sufferd moche wroge
Exercyse thy mercy vpon þe groude werke of it vpon our
fragylte/ that accordynge to þe wordes of saynt poule.

Sup edificati sup fundamentū aploz & pphē
tarū: ipso summo angulari lapide xpo iesu in
quo ois edificatio crescit in tēplū scitū in dñō.
We may be superedifycate vpon Chryst þe very founda
cyon of the possles & prophetes ioyned vnto hym þe most
hygh corner stone/ in whome & by whome began and en
creaseth euery edifycacyon & congregacyon of chrysten
people in our lord. Than without doubt all people shall
fere the excellence of thy holy name. All kynges & pry
ces shall gloryfy & worshyp the with all theyr true & holy
seruyce. A thousande paynyng/ sarasyns & ierows shall
be turned vnto the/ lyke as whan the fyrst foundacyon
was set of thy churche/ somtyme. iij. thousande/ now. v.
thousande/ now more/ now lesse/ We than couerted vnto
the fayth. If it were than so profytable whan the fyrst
buyldynge was begon/ how profytable can be thought
shall it be whan all is perfyctly synpshed & perfourmed.
Quā edificauit dñs syon. That is to saye. our lord
hath plourmed synpshed & set a due orde in all his chir
che/ whose glory & worshyp stādeth not in lyke ropes of

dyuers colours craftely broudyed/ neyther in place of golde or syluer/ nor in any other werke or ornament be it neuer so richely garnysshed with precyous stones. These rychte Jewelles in tholde temple were necessary to be had & bled for chapparayle of þe bysshop & other preestes mynistrynge tholde lawe. But syth it is so all theyr doyng was but onely a shadowe & fygure of thynges to come/ therfore now we may not seke the outwarde glory & wysshyp of the body/ but onely þe inward honour & profyte of the soule. The thyng þe was sygnifyed in the olde lawe by golde is clenness of cōscience. And by precyous stones vertues of þe soule. As saynt Poule wytnesseth sayenge.

Gloria nra hec est testimoniu cōscientie nre.
Our Joye is the testymony of a clene cōscience/ whiche Joye about sayle shone more bryght in the poore apostles than both now our clothes of sylke and golden cuppes. Truly it was a more glorious syght to se saynt Poule whiche gate his lyf by his owne grete labour in hunger/ thirst/ watchyng/ in colde/ goyng wolward/ & besyng aboute þe gospel & lawe of Chyyst bothe on the see & on the lande than to beholde now that bysshop & bysshops in theyr apparayle be it neuer so rych. In þe tyme were no chalyces of golde/ but than was many golden preestes/ now be many chalyces of golde/ & almost no golde preestes/ truly neyther golde/ precyous stones/ nor glorious bodily garments be not the cause wherfore kynges & prynces of þe worlde wolde drede god & his chirche/ for doubtles they haue sette more worldly rychesse than we haue/ but holy doctryne good lyfe & example of honest cōuersacion be þe occasyons wherby good & holy men also wythed & cruell people are moued to loue & fere almyghty god. Cruell Julia fered Leo the pope/ wythed
viij. psal. r. iij.

Totila dyed saynt Benedicte the monke / & Theodosius
the emperour fered saynt Ambrose / & why / truly by cause
they herde theyr doctryne / & sawe theyr lyues so good &
honest. O blyssed lord how glorious & beautifull sholde
thy churche be yf it were garnysshed & made fayre with
suche vertuous creatures / for than sholde all people fere
thy holy name / & all kynges & prynces shold drede thy
excellent glorie / yf þe wolde edify & ornate thy churche on
this maner. *Videbitur in gloria sua.* Than shall it be
seen in a shynynge garment of dyuine grace / gyfte with
the golde wysdome of holy scripture / & garnysshed rounde
about with all maner of precyous stones for þe dyuersyte of
vertues / whiche glorie shall blyssde þe worldly syght of kyn
ges it shall turne þe hertes of prynces from voluptuous
delectacions / & perlethrough vnto the myndes of all peo
ple moche more than all þe rychesse of this worlde. The holy
apostles were glorious not by gold or syluer / sylke & pre
cyous stones / but onely by theyr vertues / saynt Petre
sayd. *Aurū & argentū nō est michi.* I haue ney
ther golde nor syluer / notwithstanding in þe name of Chryst
he made a lame man to go / also reyled from deeth to lyfe a
dred woman. Poule in lyke maner whiche had no world
ly rychesse but gate his lyuynge with his owne soze la
bour / made hole one þe was borne lame in to this worlde
& deliuered an other whiche was vexed with a wyched spi
ryte by callynge vpon þe same name Iesu. Saynt Iohanne
the elect blyrgyn of god by his prayer turned braches of
trees in to golde / he drank venym & popson wout hurte
& restored many dred folkes to lyfe agayne. Saynt Bar
thylme in þe presence of kyng Doletius by his prayer
to god caused an horryble & ferefull deuill to go out from
an ydoll. The holy apostles were endued with these & many

more meruaylous actes whiche almyghty god wrought
in them by theyr prayets. Our blyssed lord gaue no heede
to þe goodly apparayle of theyr bodyes / for they had none
suche / but he regarded onely the cleynnes & faynes of þe
soule / that is to say / he dyd beholde theyr stedfast & grow-
ded fayth / bothe hope & charite was in them / they were
shynynge in fayth / stedfast in hope / & brennyng in cha-
rite / who soeuer had so grete fayth / all thynges sholde
be possyble for hym to do. for our sauour Chyyst sayd.

Si fide habueris sicut granu sinapis diceret
monti / transi hinc & transibit / & nichil impossibile
erit tuis. If our fayth were lyke vnto a mustard seede
corne / whiche is lytell in quantyte betokenynge mekenes
it is also bytynge and sharpe in þe mouth / sygnifyenge
feruent charyte / ye myght saye to a mountayne remoue &
go from henc / & anon at your comaundement it sholde
so do / no thyng sholde be to you impossyble. Good lord
of whome had the apostles so grete fayth but onely of
the / they sayd.

One adauge nobis fidem. Lorde
encrease our fayth. for as moche as thou arte the same
god and a lyke plenteuous in mercy as euer thou were /
now shewe mercy vpon thy chyrche aresshe / for it is ty-
me so to do / for our fayth begynneth to fayle and waxe
scant. Make persyte the buyldynge of it. Graunte that
it may shyne in glozy / augment and encrease the fayth
of thy chyrche / wherby it may be graciously herde of the
and doerke meruaylles / to the intent that all people shold
fere thy blyssed and holy name / and kynges of the erthe
dye thy glozy. Soo that in conclusyon all the worlde
may loue the / worshyp the / and also fere the. Sayenge.

Quia dñs edificauit syon que nunc videtur

Whiche here after shall come of vs can not be good and
well ordered / without that almyghty god make them of
nought / & after to han that people shall knowe thy scryp-
ture bothe our synnes & theyr owne cleannes / also our
wretchednes & theyr felcypie . How moche shall they be
bouded to god & how grete laude shall they geue vnto hy .
For of a trouthe no man can knowe þe valure sufficiently
of a grete gyfte or benefyte / whiche knoweth not how
grete hurt other haue suffered for lacke of it / & also what
domage his selfe sholde endure yf he wanted the same .
Therefore. Populus qui creabit laudabit dñm.
All christen people here after to come red þge & vndersta-
dyng þe grete benefytes geuen by almyghty god in our
dayes shall laude & prayse hym in theyr tyme / & not cau-
seles . But wherfore shall they prayse our mercyfull lord
Quia prosperit de excelso sancto suo. Surely by
cause he looked downe mercyfully vpon vs from heuen .
Why so doth not god se all þe we do / is not euery thyng
naked & open to his sight / what nedeth than to saye he
looked downe from his hygh holy place / peraventure by
cause prospicere is to lobe a fette / truly þe more greuous-
ly that synners haue offended and trespassed agaynst al-
myghty god / the farder they be gone away fro hym . For
this cause . Syth after þe grete innumerable benefytes
geuen of our mercyfull lord / where also in maner he
myght haue done no more for vs / yet we fall continual-
ly in to euery synne & wretchednes / truly this our grete
vniuersal synne hath chased vs so fette awaye fro hym that
meruayle it is he wyll vouchesafe to lobe so fette downe
to our ingratytude done vnto his gentylnes / whiche al-
so brought the people of Israll out of egipte so meruay-
lously with so many straunge tokens and wonders cau-

led them to passe a foete thrygh the reed see dyke shodde/
whiche sent do done from heuen angelles fode and other
wylde foule/curlewes o: quayles/caused water to flowe
out of þ hard stone for they: relese / gaue them victory
of all they: enemyes / made the fode of Jordane to leue
his naturall course & turne back wards / occupied & par-
ted the londe of behest accordyng to þ nombre of the crys-
tes and kynredes of Isracc/so many as were ordeyned
to haue possessyon / & so oftentymes had mercy on them
after they comytted ydolatry / whiche also called vs vnto
to grace / where naturally we came of the gentyles and
grafted vs in the very olyue tree of fayth / sufferynge the
naturall bowes of it to be cut awaye / þ olyue tree sygnify-
feth the people of iewes . Last he spared not his owne
sone but gaue hym in redempcyon for vs all / not withstan-
dyng we vnkynde & moost vnkynde wout mesure take
no hede / thynke not how moche charite of god is shewed
to vs / but forgete & in maner despyse to folowe & do after
our mercifull lord for his grete merytes vpon synners.
O tough & stely hertes / o herte more harde than flynt or
other stone . O grete vnkynednes wherby we are made so
fette a way fro god / þ is is meruayle & in maner aboue al
meruayles to knowe hþ loke so fette done in to so grete
extremite of ingracytude / therfore let these meruaylous
būseptes of god be wyrtten for a cōtynuall remēbrance of
all chrystē people to come after vs. **Q**uia p̄sperit de
excesso sc̄to suo. Who looked downe so fette: truly our
lord god whiche made all thynges of nought & is almyghty
he may do what hym lyt. from what place looked he
do done / verily from his owne hygh & holy palays. And
whether in to a lowe & straunge place not halowed / he-
uen is of a grete heyghe / namely heuen of all heuens is

for hygh that none aduersary of god may attayne or come
thether / it is so holy that no spotte of synne may be in it.
And last it is so moche impropered vnto almyghty god
that none of his enemyes maye there haue any parte w
hym. And this erth whiche we doretched synners do en
habyte is not set vp on hygh / but downe in a lowe place
full of synnes and wyckednes in euery place of it / wher
in also deuylles haue dominacyon / whome saynt Doule
callethe pynces / potestates and rulers of the worlde & of
synfull soules. It pleased almyghty god to loke a ferre
do done from that hygh place into this erthe soo lowe a
place. from that so holy a place into this worlde a place
boyde of all holynes. He looked do done also frome the plas
ce wherin none of his aduersaries shall be parte takers
with hym in to this so straunge a place where as his ad
uersaries haue nomyuacyon / where also so many grete
unkyndneses be exercysed agaynst hym. **Domini**
De celo in terram asperit. Our blyssed lord hath lo
ked do done a ferre with his eye of mercy from y hyghest
heuen into the erth. But to what purpose / what entent
dyd he so / looked he downe to haue any pleasure worlde
or elles to here the voyces of good and ryghtwylle people
whiche lauded and prayled hym. Nay verily / but ones
ly to here the cryenges / wepynges / and waypnynges of
doretched and unkynde people. Also to here the waypny
ges of those that knewe not themselves tohan they were
set in honour & prosperyte / neyther gaue laude & prayle
vnto our lord god as they ought to haue done of very
duty / but bitterly put out of their mynde and forgate his
manysolde greate benefaytes / neyther gaue thanks
for them / but rather fell do done in too all the fylthynes
and insacyable pleasures of the fleshe / vnto the grete

of the shyp & shame of almyghty god so moche as lay in
them what so euer almyghty god suffered those people
to fall into þe power of theyr enemyes & they anon roke
them prysoners / & so taken boode fast & myserably stret-
ched them in bandes ropes & fetters of synnes / in þe whi-
che myserp many of our forefathers perished and were
dampned eternally. But Iohan þe posterite of them sawe
theyr destructions & myseries callge to mynde þe good-
nes of god and theyr owne unkyndnes / they were moche
penyent for theyr offences & mysdowge / wherwith our
moost mercyfull lord beynge moued of his goodnes to
excepsie mercy / looked downe fro his ho: p place heuen of
all heuens into the erth. **It audiret gemit⁹ com-
peditoꝝ & soluetet filios interemptoꝝ.** Bycause
he wolde here the waypnynges of prysoners fettered and
bolinde with the bondes of synne / and unkynde oꝝ set at
lytete the penyent chylde / whose forefathers were
dampned / we shall wyte this goodnes of god & put it in
a perpetuall memoꝝ to thetent all that here after be to
come may the the eche one to other hold mercyfully our
lord hath deliue us / in þe whiche onethynge he shall
expyte & the we so grete mercy to us that it is not possy-
ble for any tongue to tell oꝝ to be expressed in wordes / not
withstandinge god that is so ryche & plenteous in mercy
shall thynke it but a lytel / wherfore he shall adde & en-
crease it moze. This blyssed lord shall not onely deliuer
us from our wretchednes / but also of his mercyfull lebe-
ralyte / he shall set us in grete honours. I can not the we
hold a glorie beynge in chaldome myght haue moze ho-
nour than to haue his pleasure & be honoured in þe same
places wher his raptall aduersaryes coneyct moost
to be honoured. The deuylles studied to gete honour in

two places chesely / in heuen and in erth. In the erth the
hebrewes had suffyrent experyence / from whom they
toke awaye the honour & worshyp of god almygh-
ty / enforcyng them to comyte ydolatry. And now they
assaye vs with thousandes of gyles & fraudes / chalens-
gynge the domynion and power of this worlde to them-
selve. In heuen also from whom they were expelled for
pyrde / they toke vpon them & were aboute to vsurpe the
honour of god for themselves / for Lucifer the chiefe cap-
tayne & ryngleder of them (to whom many other con-
sented) sayd. **Ascendā et ero similis altissimo.**
I shall ascende and be lyke to god. But now to our pur-
pose. Our blyssed lord and mayster shall make vs ho-
nourable in bothe places. fyrst here in erth in his chy-
che mylitaunt he shall gyue vs power to preche & shewe
the vertue of his moost gloryous name to all people vni-
uersally / whiche shall be a very worshypfull offyce. For
by that saynt Poule was called the chosen vessel of al-
myghty god to here aboute that honourable name / and
boldly shewe it / not onely to the bulgare and comyn peo-
ple / but also to kynges and prynces of the erth. And no
thyng may be more greuous vnto our enemyes than it
for they contynually blaspheme that moost holy name.
For this grete honour it foloweth. **Ut annunciet
in syon nomen Domini.** Our lord shall let the my-
nistres of his churche mylitaunt in honour / & they may
shewe vniuersally his holy name to all people. In heue
also from whom Lucifer and all his company were de-
fecte and cast out / we shall laude the name of god with-
out ende / and there shewe to his honour his manyfolde
dedes of mercy / gpyng charynges vnto hym that we
haue scaped by his benefytes the snares and dangers

of all our capytall enemyes / we shall be exalted in to the
heuenly Iherusalem / from whens they were throlwen
downe accordyng to scripture. **D**eposuit poten
tes de sede / et exaltauit humiles. Almyghty god
deposed & put downe from heuen proude Lucifer with
all his company / and exalted in the people in to that
glorious place. **H**oyle ouer / what so euer we do here in
this church mylitaunt / by prayer / laude / or any suffra
ge to god / the same is borne vp by his aungelles in to
the heuenly Iherusalem. for the whiche it foloweth.
Et laudem eius in hierusalem. The aungelles
shall bere vp all our suffrages done to the laude of al
myghty god in this church mylitaunt vnto the celesty
all Iherusalem. **W**hen our lord hath deliuered vs
by this maner from þ bonds / fetters / and all bondage
of our enemyes / and made vs able in vertues for to pre
che and shewe his blyssed name vnto all his people / than
doubtes not onely the comyn people / but also kynges
and prynces shall come togyder in one to serue and laude
almyghty god. **T**han blyssed lord shall the people fere
thy name / and all kynges shall drede thy glory & magni
ficence / that is for to saye / when our lord of his good
nes shall chaunge and turne the soft and supper dust
sygnifyenge wretched synners in to tough erthe by we
pyng and true penance for theyr synnes / and after that
make them harde as stones by breuynge charyte / apte
and able for to suffre grete labours in the voyng bold
by thy glorious name thugh out all the woelde / sprea
dyng and lowyng ouer all þ doctryne of thy gospelles
gyuynge also example of good and honest conuersacion
to chende that all the people in this woelde may be gas
tered in to one flocke / and the church to be knytte togyr

ber in one faith hope & charyte. Wherfore this is added.
In conueniendo populos in vnu et reges vt
seruiat dñs. It wolde please our lord god to shewe
this grete goodnes & mercy in our dayes the memorie
of his so doynge ought of verie ryght to be sette in perpe-
tuali wyrtynge neuer to be forgotten of all our posterite
that enny generacyon to come myght loue & worship
hym tyme without ende. But in so moche as no thyng
in this lyfe can be ferme & stable without þe helpe of god/
therfore in this thyde parte we are taught to make our
pettyon vnto our blyssed lord that he vouchsafe of his
goodnes to sustayne & holde by his chyrche mylitarie in
the same ordie & course þe we haue spoken of / to the intent
after þe Journey perfourmed in this lyfe it may þe sooner
ascende & come to the yerres whiche euer shall endure in
heuen. Culp or euer this ordie & course of this chyrche
mylitarie be synnyshed accordynge as we haue shewed
shall be so many anguysshes & trybulacions in the sayd
chyche of god as neuer was sene or herde before vnto
this daye whiche th þe ge chryst our sauour wytnesseth
sayenge. **Erūt dies ille tribulatiōis tales qua-
les non fuerūt ab initio creature quam condi-
dit deus vsq; nunc neq; fient.** Holy interpretours
of scripture saye there was neuer so grete pertyrbacion
before tyme neyther shall be here after as it is to come in
the tyme of Antechrist / in whiche tyme shall be so grete
trouble & sorowe amonge chrysten people that without
our lord deliuer them & put to his helpe the sooner al-
moost all shalde perishe. For hymselfe sayd. **Nisi bre-
uiasset dñs dies non fuisset salua omnis caro.**
Almighty god had not ordeyned þe tyme of Antechrist

to be shorte/no man almost than beyng alpye sholde be
saued. Thus our moost lounge mayster Chyrist gyueth
monyepon vnto his chyrche mylptant here in erth of the
trybulacpon to come / lest peradventure sodaynly vnbey-
ware it fall in decaye. And though it were sozowfull and
greuous for the chyrche to here these sayd wordes/neuer
cheles conforte myght ryle agayne by an other sayenge
of our sauour. **Ecce ego vobiscū sum omnibus
diebus vsq; ad consumationē seculi.** Beholde. I
am with you contynually vnto the worldes ende. And in
an other place spake these wordes folowynge whiche
perceyne more vnto this mater. **Sed ppter electos
quos elegit breuiabit dies.** God shall make shorte
the tyme of Antechyrist for y loue of his electe people / lest
they by the gretnes of that trybulacpon shold fall from y
trouth of Chyristes sayth. for these wordes of almyghty
god it is no meruayle yf our mother holy chyrche ones
set & ordred in the course of vertue & in the waye of ryght
wyle couersacion/desyre to knowe thende of her labours
and trauayle/also the shortnes of her dayes/wherfore it
foloweth. **Respōdit ei in via virtutis sue: pau-
citātē dierū meorū nuncia michi.** None doubte of
this was wyten of Spon/and as we sayd Spon sygni-
fyeth the chyrche/therfore the chyrche mylptant stablys-
shed and edyfyed in vertue to the uttermost / beyng in
mynde y wordes of Chyrist for the trybulacions to come
maketh answer to hym in the course of her vertue desy-
rynge to knowe the shortnes of her dayes/and where as
prayers made vnto god for a good entent may not be vns-
profytable / therfore in this cause y chyrche asketh helpe
of god. for Chyrist sayd. **Vigilate itaq; oī tēpore**
quia nescit dñs diem vniuersi tēpōris. I. i.

orātes vt digni habeamini fugere ista oīa que
futura sunt. Awake & be alway in prayer that ye may
be worthy and able to flee these troubles to come. Whan
a shyppe is ones set in course to seyle vpon the see yf in þ
meane season a sobeyne tempest of water or wynde come
agaynst the shyppe / it sholde be a grete impedymēt vnto
to the goynge forth warde / so without doubt whan the
chyrche mylitaunt shall be dyrected by almyghy god in
the waye of vertue yf in þ meane tyme grete tempest of
temptacyōs & many stormes of trouble mete sobeynly &
come dyrectly agaynst it / grete hurte & let sholde folowe
in þ passage. for this cause / the chyrche hauynge know-
lege before by our sauour Chryst of þ trybulacyōs to
come / also þ prayer is the onely remedy for the same / ma-
keth petcyon to god þ her course be not withstande and
letted / neyther to be called agayne in the myddes of her
Journey by those tribulacions / salenge. **De reuocet**
me in dimidio dierū meorū. Blessed lord sayth our
mother holy chyrche suffer me not by these tribulacyōs
to be called agayne in the myddes of my iourney / in the
myddes of my dayes / so many perilles & Jeopardyes be
vpon þ see that who soeuer shall seyle ouer it must nedes
be desyrous to come to an haven / namely to that haven
wherin is tranquillite & rest without peryll. A yke maner
it is in the grete see of this worlde / for in it be so many so-
beyne stormes and peryllous blastes of temptacyōs to
mete vs on euery syde that syth the porte where vnto we
begynne is of so grete curete / no meruaile though the
chyrche mylitaunt desyre & make haast to come vnto it.
Also it is greuous vnto þ sayd chyrche / yf at any tyme þ
passage sholde be staked or putt abacke comynge vnto that
quyete haven. Therfore is no pleasure in this worlde to

cause it remayne / why? for it perceyuech well that no
chynge vnder the sonne is stable. All is but vanyte. One
generacyon goth / an other cometh. They that were afore
our tyme be now passed and gone. And no man percey
uech the grete damage whiche we suffre by the absence
of many of them. Who is now so stoburne and euyl wyl
led that his herte coude not melte and be kyndeled with
the fyre of charyte / yf he myght here the apostles preche
se the constant fayth of martyrs / and haue at hande the
holy conuersacions of confessours. If now were so ma
ny sayntes yet aloue in the chyrche as were before in tyme
past / that every one of vs myght be in theyr compa
ny whan we wolde. It is not possyble to see we what
pleasure we sholde haue in theyr holy prechynge / cons
tance of fayth and holy conuersacions / also what good
nes we sholde purchase vnto soules by the reason of the
same. Than of a trowth we sholde be desyrous to come
vnto that porte where no succellon of generacyon is /
but all eternyte without chaunge / as in heuen where al
myghty god is resydent. For this our mother holy chur
che prayeth that she be not letted nor called awaye by
worldly temptacions from the begynnynge of her iour
ney / sayenge. **Q**uoniam in a generatione in generatio
ne anni tui. here in þe erth is dyspyson of generacions
from one vnto an other / whan one is goynge / an other co
meth. But good lord there is none suche where as thou
arte / for thy eres thy tyme shall euer endure. Thy eter
nall contynuaunce shall be moche more excellent & moche
ferre aboue the perduraunce of heuens / or of the erthe.
Of the erth it is sayd thus. **G**eneratio preterit / ge
neratio aduenit: terra autem in eternum stat.
Generacyon goth / generacyon cometh / the erth standeth
f. ij.

ever but almyghty god was afore the erth. We se also þ
erth taketh his goodnes & perfectyon of an other / that
is the sonne / for in þ absence of þ sonne the erth is deed / &
in maner naked without any confoyte / & at the comynge
agayne of the same it is cladde & covered with all maner
of faynes. Than thus / that thyng which taketh his
perfectyon of an other must nedes without doubte re-
ceyue his essent yall beyng of an other / the erth both in
lyke maner as we haue shewed / therfore he hath his be-
yng of an other / & that thyng of whom he sayd his be-
yng must nedes go before and contynue lenger than it.
The maker & begynner of the erth was almyghty god /
As it foloweth. **I**nstitio tu dñe terram fundasti.
Lorde thou made the erthe in his begynnynge / therfore
god was before the erth / & not onely before the erth / but
also before heuens. For we se and beholde the mone some
tyme full of lyght & somtyme without / which lyght she
receyueth of the sonne / of whom also all other sterrys (as
ke they? lyght. The sonne goth somtyme fro vs / & anon
it cometh agayne / now it ryseth & anon it goth downe /
not withstandynge he kepeth his course without fayle.
Of whom receyueth the sonne his course? verily onely
of almyghty god / for by the comaundement of hym it is
boorne aboute in the orbes aboue / lyke as other celestyall
bodies be. For a conclusyon it foloweth / all these haue
they? ordre & beyng of almyghty god. **E**t opera ma-
nuū tuarū sunt celi. Good lorde thou onely made the
heuens / & of the they haue þ naturall course in they? mo-
uynges. By this we perceyue for a trouth that heuen &
erth had they? begynnynge and institucion of god / they
endure & contynue onely by his meruaylous power / also
they shall haue an ende of this condicpon they be in now

tohan it please god. for it is wyten. **C**elum & terra
transibunt. Heuen & erth shall haue an ende. O mer-
uaylous blyndnes of mortall creatures whiche wyl not
suffre vs to loke vp & remembre the eternyte of yeres to
come wherof shall be none ende / syth the tyme of our lyfe
is here so shorte and soone passed awaye / & all the worlde
lyke wyse shall be soone at an ende. Why do we not spede
vs hastely to come vnto that rest of eternite whiche may
be obteyned by our lytell and shorte labours here / rather
than folowe the voluptuous pleasures of this worlde /
wherby we shall come in to euerlastyng defatygacyons
and doerynesse in hell. for wher almyghty god is resy-
dent all thynges be good / whose goodnes is inenarrable
& euerlastyng. Every thyng in this worlde is caducke
transytoy & momentany / all volupty in this lyfe endus-
seth but a shorte season / no generacyon shall longe be per-
manent. Heuen & erth shall haue an ende / wherfore it fol-
loweth. **I**psi peribunt tu aut permanes. Heuen &
erth shall peryshe / but thou good lord arte euerlastyng /
how shall they peryshe & be at an ende / truly none other
wyse but they shall be chaunged in to an other condycyon
that they be now in / heuen shall be newe / & the erth also
as moche to saye / bothe shall be chaunged & made newe
lyke as our bodies after y^e generall resurreccyon shall be
in an other condicpon / not that heuen & erth shall haue a
newe substance / neyther our bodies / but a newe condy-
cyon of substance / theyr condicpons shall in maner be olde
& woone / & for that they shall chaunge & do awaye theyr
olde condycpon / lyke as we myght saye / they shall do of
theyr olde garmentes and do vpon them newe. The pro-
phete sayth. **O**es sicut vestimentū veterascent.
All shall waxe olde lyke as dooth a garment. For with-
l. iij.

standynge they shall be chaunged newe / & set in a better
condicyon than they were in before. Saynt Peter sayth.
Nouos enim celos & noua terra expectamus.
We desyre a newe heuen & a newe erth / none other wyse
ment / but in a newe condycyon of substance / lyke as in
chaungynge our clothes / we do of the olde & put on newe.
So the heuens after theyr olde condicions taken away
shall be renewed in to a ferre better maner / they shall be
couered wth a more noble couerynge by y^e comaundement
of god. It foloweth. **Et sicut opertorū mutabis
eos & mutabūtur.** It is accordyng to reason y^e euery
thyng create in ordre at y^e last must nedes attayne vnto y^e
thyng whiche is moost hygh in perfeccyon / of whom &
by whom all other doth depende & haue theyr orygyne
it selfe dependeth of no thyng / but may haue all that it
hath of it selfe suffysynge thys selfe haboundantly nedynge
no thyng of any other / & all other hath nede to it / as wel
man as other creatures vpon the erth. The erth also he-
uen and all thynges conteyned in the circuyte of the he-
uens haue nede to it. The generacyons of men sholde not
longe lyue yf they were not nourysshed wth y^e fode and
fruyte that groweth vpon the erth / also they coude not
be brought forth but of the erthe. It selfe erthe sholde al-
waye be barayne and without fruyte yf it receyued no
moysture and hete from heuen. The inferiour orbes in
the heuens be ledde aboute in theyr course by the fyrste
orbe. And laste the fyrste orbe hath all his vertue and
strength of almyghty god increaser of all thynges. For
as moche as almyghty god hath no thyng aboue hym
wherof he myght take any thyng for his perfeccyon /
therfore he is moost hygh moost persyte / all good / and it
selfe goodnes / haunynge euerlastynge perduracion / wth

out begynnynge / without ende / before every thyng /
and cause of all thynges / of whom every thyng recey-
veth his perfeccion & is made of nought / whiche gaue
vnto all creatures apte and convenyent strength / & may
take it awaye when his pleasure is so to do / notwithstanding
byng he is alwaye one immutable & without transmuta-
tion in all his actes / wherfore it is spoken vnto hym.
Tu autē idemipse es & anni tui nō deficient.
All earthly thynges be mutable & shall have an ende / but
thou good lord arte alwaye one without chaunge / and
thy yeres shall never faile / thou arte everlastyng. Then
syth our blessed lord is auctour & maker of all thynges
also hath distinguished and ordered them in so meruayllous
good ordre / made fayne the earth with herbes / trees / and
with beestes / the water with fyshes / the ayre with byr-
des / and the heuens with sterres. In all these is grete
pleasure & faynes for our bodyly eyes to beholde. Our
best and moost benygne lord god made all these comyn
bothe to ryghtwysse & unryghtwysse people / for his fren-
des & for his foes. **Qui solem suū facit oriri sup**
bonos & malos. whiche maketh his sonne to spryn-
ge and shyne bothe vpon good people and euill. For as
moche as our blessed lord hath gyuen vnto all these car-
bake and transitory thynges so grete faynes as is
daily perceyued and seen / how grete beaute and byght-
nesse shall we thynke hath he gyuen vnto these eternall
places wherin his selfe is inhabytaunt and abydynge.
Syth he hath endowd the hous of men / that is for to
saye / this worlde with so many comodities / how moche
more hath he ornate his owne place and royall habyta-
cyon. And last / syth he hath gyuen vnto this noughty
worlde so many grete pleasures / comyn bothe vnto his

frendes & his enemyes nedes must be ferre more goodly
nes & pleasures where lyght is inaccessible whiche no
tongue can expresse neyther mynde thynke prepared and
made redy in his place celestyall to his frendes that serue
hym dyligently & louyngly in this lyfe. The chyldren of
our mother holy chyrche whome þe mynystris & serua
ntes of almyghty god hath regenerate by the wordes of þe
holy gospell shall without fere or drede be inhabytant &
abydng in this holy place / wherefore the chyrche sayth
vnto god. **E**ili seruoꝝ tuoꝝ habitabũt. The chil
dren of thy seruañtes shall be permanēt in thy sanctuary.
As in these wordes the chyrche bleth mekenes and low
lyneg callynge the inherytours of heuen not her chyldre
but the children of the seruañtes of god. For saynt Pou
le whiche named hymselfe goddes seruaunt called those
people whiche he gate by prechynge of Chyestes lawe
his owne dere chyliden / sayenges. **U**t filios charissi
mos moneo. I warne you my dere chyliden / and why
he so named them the cause foloweth. **P**er euāgelium
ego vos genui. I haue gotten you by prechynge the
holy gospell of Chyest. The seruañtes of god that preche
& teche his holy doctryne be named fathers / the chyrche
a mother / and all true chysten people be called chyliden
whiche after this lyfe shall abyde euerlastyngly in the
sanctuary of god amonge those inestimable pleasures.
Et semen eorum in seculū dirigeſ. And the seede of
them / that is to say / theyꝝ good werkes shall be dyrected
vnto heuen eternally / no man in this lyfe is so stedfast in
well doyng / but somtyme may erre. The holy man Job
sayd. **T**erebar oīa opera mea. I sered all my wer
kes / I knewe not what state I stode in. Saynt Poule

also sayd. **Q**ui stat uideat ne cadat. He that chyn-
 keth hymselfe in the state of grace / let hym beware lest
 he fall from it. But who soeuer shall be assumpted in to þ
 heuently Iherusalem shall be sure neuer more to synne/
 he shall so be cōfermed by grace that neuer after he shall
 offende / but what soeuer he doth than shall be good and
 ryghtwyle. The seide of good chrysten people / that is to
 saye / they good werkes shall be lyfte vp in to heuen eter-
 nally. So do let vs make an ende of our sermon beseechyn-
 ge our moost mercyfull lord god that he vouchesafe to
 loke vpon the mysery of his churche mylptafit with the
 eye of his mercy sometime let in it woorthy and able mys-
 myseryes that may turne all the worlde vnto the fayth of
 Chryst / maynynge the seide of the churche innumerable.
 And in conclusyon þ churche ones let stably in þ course of
 vertue be not letted nor cast abacke in her Journey / but
 shortly may ascende to the eternall pleasures of almygh-
 ty god in heuen where the true chyl dren of our lord shall
 be permanent worlde without ende. Amen.

De profundis clamaui ad te
 dñe: dñe exaudi vocē meam.



Surely synner byekynge the cōmañde-
 ment of god goth awayne from hym / &
 ozaweth backward in to many grete
 and peryllous depe daungers / falling
 downe more & more towardes þ horri-
 ble ppt of hell / whiche thyng holp scrip-
 ture hath shewed spguratuely in the
 story of þ prophete Jonas / describþge certayn degrees þ
 by. psal. t. l.

ordres of his dyscencyons / whan he dyd byke the com-
maundement of god. And we shall here make a note. vii.
poyntes in the same orde as they be there shewed. First
whan Jonas brekynge goddes comaundement turned
hymselfe away & fledde from the face of god. Seconde
whan he wente to a towne named Joppen nygh to the
see / where he hyred a shyppe couenyent to passe ouer on
his Journey. Thyrde whan he entred into the shyppe / &
as scripture sayth came doone in to it haupnge mony-
cyon by þe sodeyn rylng of grete tempestuous stowme / not
withstandynge wold not retorne to londe. Fourth whan
he went doone in to þe holow & lowest place of þe shyppe
there slepte soundly. Fyft whā he was cast out fro thens
into the surgyng see. Syxth whan he was deuoured &
swallowed doone in to þe lowest parte of a grete whales
bely. Seuenth & last / yf in all these trybulacyons he had
not shortly remembred almyghty god & be socoured by his
helpe / coude not haue scaped / but anon as he had be dy-
gested in þe grete fylthes bely wold haue ben boydd out
from hym in maner of dongue / & so shyppe doone in to þe
botom of þe grete see. These. vii. degrees of the fall of Jo-
nas from god by brekynge his comaundement / sygnify
vnto vs the dyuers fallynge downe of þe synner / wherby
he dooth lower & lower from one degre to an other in to
dyuers perylls of depnelles. ¶ It forceth not for our
purpose at this season though Jonas in holy scripture
sygnify Chryst. For one & the same thyng by a dyuers
cōsideracyon may be taken figuratyuely for two cōtra-
ryes. Somtyme in holy scripture the lyon sygnifyeth
Chryst / & somtyme by the lyon is sygnifyed the deuyl /
as in the epistle of saynt Peter. *Quand leo rugiens*
circuit. It sygnifyeth Chryst as in the apocalypse.

Uicit leo de tribu iuda. What thynges be moze co-
trary than god and the deuyl. for as moche therfore as
one thyng may betoken Chryst & the deuyl / why may
not Jonas somtyme sygnify Chryst and somtyme the
synner. But let vs procede that we haue begon / we shall
marke & consyde in what maner the degrees of Jonas
fallynge downe from god may be correspondent & sygny-
fy the degrees of the synners dyscencyng from god by
synne. The fyrste degre goynge in to synne is consent of
the mynde / with a deliberacon had before to one thyng
geforbidden by the lawe of god. for a moze open decla-
racon this shall be an example. Peraventure here is a
pouge man yet chaste of his body / the remembraunce of
a laye woman cometh to his mynde / he doth not / with-
stande it / but helpe thyngeth on her beaute / and setteth
his mynde for to haue his fleshely lust of that same wo-
man / and at the last consenteth for to haue ado with her
ys that he myght haue oportunitie and leyser. This con-
sent of the mynde is deedly synne / all be it that he neuer
haue his purpose in dede. Jesu Chryst our sauoure
sayeth in the gospel. **Q**ui uiderit mulierem ad
concupiscendum eam: iam nichatus est eam
in corde suo. He that beholderth a woman consentynge
in his mynde for to haue his lust of her ys he myght /
the synne is comytred in his herte / and by that same con-
sent onely he synneth deedly. If that he than dyed with-
out any penance he shoulde be damned for ever. But the
conytracons whiche come whereby into the mynde be
they neuer so badene ys that we consent not but repugne
agaynst them as moche as we maye be no deedly syn-
ners / nor no benyall ostentymes / and we also shall haue
c. ij.

grete profyte by stryvinge agaynst them not consentynge
at any tyme / he þ setteth his mynde more vpon a worldly
ly creature or pleasure than vpon god / turneth hymselfe
awaye from his maker / foloweth & doeth after þ worldly
thyng contrary to his lawe / whiche is called the vnlaw
full consent of the mynde. He fleeth from god / as he as Jo
nas hauynge in comaundement to go vnto the grete cyte
of Ninive fledde / disobeyed and wolde not do as he was
comaunded. It is wyrtten of hym thus. Almyghty god
sayd to Jonas / ryse & go to the grete cyte of Ninive pre
che & tell them that they malice & synfull lyuynge is com
men to my knowlege. Then Jonas rose disobeyed that
comaundement & fledde from the face of our lord. Thus
ye perceyue how manifestly the fyrst fall in to synne whi
che is consent agreeth vnto the fyrst fall of Jonas. ¶ The
seconde degre of þ synners fall is þ study & hely serchyn
ge for tyme & oportynyte when he may fulfill his pur
pose in dede / for at suche season as þ synner besyeth hym
selfe how & by what meane he may accomplishe þ synne
where vnto he hath consented before / than he falleth dow
ne one degre deper & his synne is more greuous than it
was onely by consentynge. In his so doyng he hepyeth
synne vpon synne / and maketh the fyrst spotte of it more
blacke / more foule in þ syght of god than it was. ¶ Truly
it is a generall rule when a synne ones purposed by con
sent in our mynde is deedly / what soeuer we do for the
accomplishment of þ same is also deedly synne. In ex
ample / perchaunce þ hast decreed with thyselfe (yf thou
myght conueniently) to vse thy body after þ sensuall lust
and pleasure with a certayne woman / also goost aboute
& procurest by many meanes to fulfill the same in dede
eithen by wantonnesse of wordes / by wanton lokes / gal

lant appareyl of the body by ofte greuous synnes or any
other alwaye wher euer þe fall full purpose of the same
be it neuer so lightly þe were but þe left þe by of a strawe
is deadly synne. This second degree of þe synners fall is fo
gured by þe second acte of Jonas wha he went to Joppen
a towne nygh þe see / there byed a shyppe to / went out he
myghte Jodady flee fro the face of our lord god / of his so
doynge scripture speaketh by these wordes. **E**t descen
dit ioppen & inuenit nauem emittit in tharsis
et dedit manum eius. Jonas went downe to Joppen
there founde a shyppe goynge toward þe countre of tharsis
& byed the same. ¶ The thyrde degree of the synners fall
is fullfyllinge of his purpose þe hath be about so longe
to accomplishe. Consent is euill þe hely meane to fulfyl
his purpose is doyle / & thacōplyshment of þe synne of
dede is doyle of all for thre causes / fyrst for þe longe tōty
nuance / second for þe more last & pleasure had in þe offence
& thyrde for þe grete hurte þe cometh by it / bothe of soule &
body. A man doynge a trespass agaynst almighty god &
lye lōge in it offendeth more greuously than yf a man as
he is fallen downe by synne toyll rple agayne / that plone
is lesse blame worth þe which shortly after cōsent þe wyl
refrayne himselfe than lōge so to cōtinue / & in cōclusyon
fulfyll his purpose. The immoderate lust & pleasure of þe
body is made more greuous by fullfyllinge of it in dede /
than it shoulde haue ben onely by thought or consent. For
all though þe mynde be set on bodyly pleasure wherby þe
soule is loye vexed / & after bothe body & soule consent to þe
same þe synne is grete / but in cōclusyon yf thacōplysh
ment of the same be exercysed in dede it is made moche
more greuous / for by thought & cōsent onely the soule is
made soule / & by þe dede bothe body & soule is corrupte / &

many tymes two bodyes as by the synne of fornicacyon
This thyrde degree is figured by þe thyrde acte of Jonas
for as þe synner fyrst synneth meaneis & than doth þe dede/
so Jonas fyrst fouder the wyne & meane to byre þe wypppe
& after entered in to it. As scripture sayth. **E**t descendit
in ea. He came do downe in to þe wypppe. And lyke as many
tymes whan a persone hath greuously offended anone
is smitten with the abominacyon of his synne/all be it he
wyl not refrayne by þe godly monycon/so anone as Jon
nas was entered in the wypppe grete rumpell arose on the
see / not wistandynge he wolde not returne to londe. The
fourth degree in þe fall of the synner is þe custome of þe same
the more þe a synner accustometh hymselfe in synne þe more
greuous & deeper is his dyscencyon towarde þe ppe of hell
all though he perceyue it not/for by lytel & lytel he synneth
in to þe fylthy pleasure of it/euen as a hors þe softer myre
oz claye he waltrith hymselfe in þe more easely he lyeth &
enpynteth deeper his sympletyude in it / but whan he is
about to rylse agayne the softnes of þe cley wyl not suffre
to take holde wherby he might be assayed. The custome
of nature is moche lyke/ for naturally we must vse mete
& dryþe in hugre & thurst/ & other in lyke wyse as we haue
be customably bled vnto. This fourth degree is more
greuous in þe syght of god than is one dede oz ones doynge
of a synne. Peraventure one offence/ trespass / oz fall
may be excused bycause þe a man of hymselfe is so feayle.
For it is sayd. **H**umanū est cadere. The properte of
man is to fall. **S**ed pgeret lapsū & pseuerare diaboliciū est. But to lye longe & contynue in synne is ap
propried to the deuyl. Whan the deuyl hath entyled on
pstone in this poynt of contynuaunce/ he hath than brought
hym in a sadde & sounde slepe / that scant can awake for

only callinge of noyle. This degree of synners fall is re-
presented by the fourth acte of Jonas whiche perceived
a grete tempest comynge / all be it he wolde not returne
to lande / but wente downe into the lowest partes of the
shyppe & there slepte sore / of his so doyngge scripture sheweth
/ sayenge. **D**escendit in interioꝝ a navis et
dormiebat sopore graui. Jonas descended in to the
lowe partes of þe shyppe there slepte soundly. So after the
synner be comen in to þe custome of synne / gooth do done &
in maner slepeth in it. The fyfth in þe fall of the synner is
whan he reioyseth & maketh booke of the synne that he co-
mited / to here of very ryght he sholde be ashamed / and
fere the paynes of the lorde ordeyned for open synners.
Suche persones be bothe without fere & shame. They
shewe openly & many tymes in companytauners to other
of lyke disposicion / their ignominious & shamefull offen-
ces makynge grete cracks hole wychedly they haue do-
ne with þe woman & with þe / & peraventure wyll sclander
her whiche they neuer touched. Thus they make open
baire of themselves to thentent other shold laude & prayse
theyr wychednes. Of whome may be spoken þe sayenge
of the prophete **Isa.** **P**rofundè peccauerunt. They
synne depely / & so depely that our sauour compareth that
scandorous theydoyngge of theyr wychednes vnto the fall
of hym whiche appereth downe to the botome of the see.
Vt illic est ille si lapis molaris impouat cir-
ca collu eius & proiciat in mare. It sholde be bet-
ter & more profytable for the synner yf a myll stone were
hanged about his necke & so cast in to the see / than opens-
ly shewe his synne by bostryngge or crackynge. The fyfth
acte of Jonas is correspondet to this degree whan he was
c.iii.

cast into the fere dynged in the waters. So the grete
abhomynable synners that make boote of theyr vngodly
counselors be dynged by the synne ouerwhelmed w
the many folde floudes of it. The fyrst degre is when the
synner wyll defende his error & impugne agaynst ver
cye they haue folowge byed & accustomed them selfe in by
crous lpyunge so longe made theyr hautes of theyr do
ynges p it seemeth to them as no synne / & by all meanes p
may be founde / procure & be aboute to cause all other to
thynke p same. O grete & deedly pfluente of synne. When
a man is falle downe to this degre he despyseth & brerly
forsaketh all holsome monyous wherby he myght be
brought agayne vnto the right waye of good lyfe. **Isa**
piens sayth. *Impius quam in pfundū malorū*
venerit contentit. When the synner is fallen in to the
depthes of synne than he despyseth all holsome remedies
& correccion for the amendement of his synfull lpyunge
he wold haue euery persone to be of his maner / also wyll
not suffre p tyte of wyched folkes to be reproued & spoken
agaynst neyther p gacious wordes of his soule to be tou
ched in any cōdicion the synner whiche is of this maner
p deuyl hath all holt in his possession & power. **Matthe**
John sheweth p our aduersary p deuyl goth aboute see
ch p ge whom he may deuoure / but no to. **Isa** he needeth
not so to do for his purpose in maner is all redy fulfilld
he hath deuoured & swallowed many into p worst part
of his hely. This fyrst degre is well shewed by p fyrst
acte of **Jonas** when p grete myghty whale deuoured &
swallowed hym downe in to p byle & lowest parte of his
carkelle. In lyke maner these obstinate & abhomynable
synners be defetly deuoured & swallowed downe of our
grete enemy p deuyl. The seuerth degre is to be paye of

þ grete mercy of god whiche is moost depe / moost peryl-
lous of all other / & next to the horryble pyt of hell / yf any
creature be fallen downe so depe þ he despayre it shall be
very harde for hy to ryste agayne. S^{aynt} Crisostom sayth
Desperatio non sinit pctōre in post lapsū erui-
gere. Despayre wyll not suffice a man when he is fallen
downe to ryste agayne / it is lyke a depe pyt whose mouth
is stopped up wth a grete stone so þ nothyng may gete
out but yf þ stone be remoued / the coueryng of this depe
pyt desperacyon may not be taken away without stroke
& stedfast hope in þ grete mercy of almyghty god / of the
whiche surpaboundant mercy we haue so moche spoken
in the other psalmes before þ yf grete plente of scripture
were not whiche by & by in every place prayeth & exal-
teth this grete mercy. I shold be fered lest no more coude
be spoke of it. Than syth this mercy is neuer boyde but
alway spoke of in scripture in every corner it must nedes
(as we leueth) be a grete cōforte to al true penitētes. It
is also approued by so many perpyles & symilitudes / pro-
mised wth so many affirmacions / & last hath be so oft ex-
cused vpon so many synners / þ of a redouth þ synner is ouer-
mde by obstynate & harde herted whiche can not make hy
self lowly hauyng full cōfytēce & stedfast hope in þ end-
les mercy of god / so þ can not synne in his herte to sub-
mytte hy selfe by this manner is dygested & incorporate in
to þ substance of þ deupll euen as mete when it is dyge-
sted is turned into þ substance of fleshe & blode. For a-
monges all synnes desperacyon is þ thynge þ moost ma-
keth vs deupllisse & our cōdicyons lyke to dampned spi-
tes / for they shall euer be in despayre / neuer trust to haue
forgyuenes. But go to our purpose / yf Jonas beynge
in þ whales hely / despayre & boyde from all helpe of ouy

creature had not ben fouled by the grete mercy of our
lorde. I beseeche you who coude haue saued hym fro tur-
nyng aparte in to þe whales nature by dygestyon/ & the
resydue to haue ben boyded out thurgh his guttes lyke
dongue in to the depe see/ wherby we may well perceyue
that a synner fallynge do wone fro one degre of synne in to
an other without he shortly returne to the state of grace
amēdyng his lyfe/ call to almyghty god his maker for
helpe/ & haue a full trust in that mercyfull lorde shall at þe
last by dyspayre be incorporate to the substance of the de-
uyl/ so shall he conueyed thurgh his bely & fall do wone in
to þe depe pyt of hell. But Jonas in all his Jeopardyes
cryed to our mercyfull lorde god askynge mercy/ whiche
anone he obteyned/ for by þe comaundement of god he was
delyuered from all perylls & set agayne vpon the erth.
If a synner wyll do in lyke maner/ almyghty god wout
doute shall shewe his mercy & clene delyuer hym fro all
peryll of dampnacyon. It is therfore very necessary for
every synner diligently to take hede callynge to remem-
brance þe peryllous & peryous Jeopardyes he lyeth in/ wy-
sely with a circumspecte mynde to loke vpon the dangers
that may fall by the same/ and that done lyft vp the eyes
of his soule to our moost mercyfull lorde god/ sayenge.
De profundis clamaui ad te dñe: dñe exaudi
vocē meā. Blyssed lorde I a synfull creature call to the
for helpe/ I beseeche þe here my voyce. It is also profita-
ble for good & ryghtwyle people ofte to reherse this verse
wherby they may auoyde þe grete perylls of this wret-
ched worlde/ no creature lyuynge is so stedfast & sure but
may fall in to these depe dangers of synne/ wherfore safe
soule admonysmeth vs all sayenge. **Q**ui stat videri
at ne cadat. He that standeth or elles he that is in the

ryght waye of good lypynge / let hym take hede lest he
fall o; go out of it. for this cause every ryght Doyle per-
sone saye. **De profundis clamaui ad te dñe: dñe**
exaudi vocē meā. Good lord I beynge in trouble &
fere of myn enemyes & worlde / & fleshe & the deuyll crye
to the for helpe / here my voyce / deliuer me fro theyr dan-
gers. Thynde let vs oft repete this sayd verse for them &
be in & paynes of purgatory / for whom chrystes churche
hath ordeyned specially this psalme to be sayd / & soules
beyng in these grete paynes abyde euerylokynge for the
grete mercy of god / also one droppe of it to swage theyr
paynes by & helpe of our prayers / therfore as hertely as
we can let vs all saye this for theyr cōforte. **De pfun-**
dis clamaui ad te dñe: dñe exaudi vocē meam.
For as moche as this psalme of our holy fathers is set
in & nombre of penytencyall psalmes / therfore in our bes-
gynnyng it is cōuenient we shewe some reason why it
ought so to be named / & what thyng is in it longynge to
penaunce. There be. iij. partes of penaunce as it is shewed
by dyuynes wherof we haue ofte spoken by dyuers fygu-
res / correccion / confessyon / & satisfaccyon / not withstans-
dynge in many places of scripture they be shewed fygu-
ratuely by the nombre of. iij. as it apereth in exodi / the
people of Israell walked in wyldernesse many tymes /
but amonges all other specially is there named & space
of. iij. dayes / whiche & grete doctour Origene expounyng
sheweth & mystery of & .iij. partes of penaunce to be signy-
fied by those. iij. dayes. Also in & story of Jonas wherof
before we haue somwhat touched is shewed / that Jo-
nas beynge in the whales bely & space of. iij. dayes cryed
to almighty god for his deliuerance / whiche the thyrde
daye was herde / deliuered from the deuourynge of that

same grete & horrible beest or fylshe that swallowed hym
into his bely / and so let agayne vpon the erth. These. iij.
daies lyke wyse as we sayd before signifeth. iij. partes
of penance / wherby synners be deliuered fro þe captiuite
of þe deuyl / fro his tyranny / & restored agayn to theyr fyrst
lyberte. Our pphete Dauid in þe begynnyng of this psal
me bleth a lyke mystery fyrst expessyng his peticyō vn
to god by these wordes. **D**e profundis clamaui ad
te dñe: dñe exaudi vocē meam. **F**iat aures tue
intendentes in vocē deprecationis mee. In the
whiche wordes he expessed the thre partes of penance.
Fyrst he prayeth for contricion sayenge. **D**e profundis
clamaui ad te dñe. for confellion he addeth. **D**ñe
exaudi vocē meā. And thyrde for satisfaccyon. **F**iat
aures tue intendētes in vocē deprecationis mee.
Fyrst cōtrycyon is a grete inward sorow & compynge fro
the very depnes of þe herte with mekenes / by a profoude
consyderacyon & remembraunce of our synnes. Truly the
depnes of synne is very grete as it was shewed before.
And for that cause we must make depe serche in our cons
science remembryng the gretnes of euery synne with
grete humylite comynge from the herte rote. **P**rofun
dū est cor hominis. The herte of man is depe / who
soeuer cryeth to almyghty god hertely / þ is to say / from
the depnes of his herte must nedes be herde. God may
not expulse or forsake the herte þ is so penytent & meke.
For our pphete sayth in an other place. **C**or cōtritu
et humiliatū de⁹ nō despicias. Blyssed lord thou
shalte not despyse a cōtryte herte. And how may the her
te be more cōtryte & meke as Iohan of very cōtrycyon.
Spekenes and profoude consyderacyon of our synnes & we

aske mercy and forgyuenes of almyghty god. Altyll so-
rowe is not suffycent nor tyll penaunce / but we must
haue grete sorowe & grete penaunce whiche maketh gre-
te noyse before our moost mercyfull lord. And þ person
that cryeth to god on this wyse / with grete sorowe & pe-
naunce hath very contricion / he may well saye. **D**e pro-
fundis clamaui ad te dñe. **L**orde I haue cryed to
the from my very herte rote. But this crye must be soft
without noyse of wordes / it must be in the secreete places
of the herte / no voyce / no soude / in any wyse shewed out-
wardly. Contricion is none other but an inwarde sorowe
of the mynde set in þ preyv place of the herte / whiche ne-
des must go before confessyon made by mouth / for truly
confessyon without contricion had before profyteth ver-
ry lytell or no thyng. All be it contricion is secreete with-
in the preyv place of the herte / notwithstanding confess-
yon must be made by open wordes / manifest the doynge
of þ mynde / expresse truely & openly every synne with
the circumstance to a preeft / all colouryng / saynyng & hy-
dyng of our trespase set aparte / whiche can not be done
in any condycion but by spekyng of wordes / therefore eve-
ry penitent in this seconde place is taught to aske of al-
myghty god þ he vouchesafe mercyfully to here & accept
his confessyon / saynge. **D**ñe exaudi vocem meam.
Lorde here the voyce of my confessyon. We sayd satisfac-
cion is þ thyrd parte of penaunce / whiche is deuyded in
to other thre partes. Ameloure / fastyng & prayr / among
thes prayr is the chiefe & to maner all hole satisfac-
cion / this may be shewed by thre reasons. First because
it encloweth þ other two ameloure & fastyng. Second
it is a sacrifice of a more noble thyng than any other.
And thyrde it is more comyn / more lyght / more easy for

only person to do. Prayer in it selfe is almesdeede / names
ly whan we praye for synners beyng in grete necessitye
& mysery / for by our so doyng we shewe & exerceise our
spirituall almes vnto theyr soules / whiche is ferre bet-
ter than any bodily almes doyng. Prayer also yf it come
from the herte and mynde as it shoulde / maketh the body
weyke / feble and subiecte to the soule / whiche thyng is
specyally done by fastyng. Now ye may perceyue how
prayer encludeth the other two partes of satisfaccyon
almesdeede and fastyng. Seconde we sayd prayer is a sa-
crifice made of a more excellent / noble / and acceptable
thyng before god. For whan we distribute our goodes
gyuynge them in almes to the poore people a sacrifice
is made of our worldly substance to almyghty god. By
fastyng we do sacrifice with the substance of our bo-
dies / but whan we make our prayers lyfynge by our
myndes to almyghty god a sacrifice is made of our soule
le whiche is moost acceptable in his syght. Therefore as
moche as þe soule is better / more noble & acceptable than
is the body or any worldly rychesse / so moche more noble
sacrifice prayer must nedes be than is almesdeede or fa-
styng. Thyrde we sayd prayer is more comyn and easy
for any person to do. Every body is not of substance in
rychesse to gyue almes vnto the poore / neyther any per-
son is so hool and stronge of hymselfe to suffre many
longe fastynges / but who is so feble and weyke in body
that maye not at somtyme praye / truly none / therefore
prayer is more comyn / more lyght and easy than is fa-
styng or almes deede. And for as moche as it is chere a-
monges the other partes of satisfaccyon / our prophete
therefore remembreth and techerh the penitent specyally
in this thyrd place to alme of god saythfully with true
hope that of his goodnes he gyue hede vnto his prayer.

Hiat aures tue intendentes in voce deprecationis mee. Good lord I beseeche the gyue heede to þy voyce of my prayer with the eies of thy pyte & mercy. This is the somme of our hole petycyon / that our blyssed lord of his goodnes bouchesafe to accepte our penance done wth a good wyll / also with true cōtrytyon / confessyon / & satisfaccyon / wherby we may be defended & holden bp from the horryble p^{ty} of eternall dampnacyon. If almyghty god be so cruell & vnmerryfull that for one offence done agaynst his goodnes wyll not forgyue & excyse his mercy whan we call for it / peradventure we sholde take occasyon to leue our patience for his sake / & so slpye downe in to þe eternall paynes of hell / lyke as þe wyse man sayth **U**e his qui p^{er}didit sustinentia. Euerlastynge sorow be to them that haue lost theyr patience whiche is onely susteyned by true fayth & hope in his mercyfull forgyuenes / therfore our prophete teacheth vs here to pue our stedfast hope & cōfydence in god & with the same comforte our soules / promysynge also þe he shall excyse his mercy vpon all very contryte & true penytentes / whiche promysse he fortefyeth by thre maner of meanes / fyrst by the occasyons þe sholde cause vs not to haue forgyuenes / seconde by the promysse made to every true penytent / & thyrde by his suphaboundant mercy / whiche is elier respyt to all that wyll aske it forsakynge theyr synfull lyfe. Thre thynges there be whiche of a lykelyhode shold cause almyghty god not to forgyue synners . fyrst þe gretnes of theyr synnes . seconde his ryght wylenes . Thyrde þe insturcyon and ordynance of his lawe . But now we shall shewe that thesethre can not withstande the forgyuenes of almyghty god / but nedes he must be mercyfull forgyue synners be they neuer so greuous / namely them

Whiche be penitent & so doo full for theyr mysdynge.
Our wykednes shall not withstande yf we wyll be pen-
itent & with a constaunt mynde amende our lyfe. Cales
all we were in a peryllous condycyon / for whan any per-
sone offēdeth agaynst almyghty god / yf he were not mer-
cyfull & wyllynge to forgyue his trespass / alas all we be
than in grete iopardy of dampnacion / what shall we do
but fall in to the depe dungeon of dyspayre. If it were
shewen ones for a trowth that god wolde not forgyue syn-
ners how myght we kepe ourselve fro dysperacyon / dis-
payre is none other but wantynge of very hope & trust in
the forgyuenes of almyghty god. If it so were that god
wolde not exercyse his mercy / by what meanes myght
we orde ourselve not to fall in dyspayre. But doubtes it
is not so / he is mercyfull and alway redy to forgyue. For
now be innumerable sayntes in heuen / notwithstandinge
somtyme they greuously trespassed bryngynge the com-
maundemētes of god / & what creature lyueth that neuer
offended. The wyse man asketh this questyon. **Q**uis
potest dicere mundū est cor meum / purus sum
a peccato. what personelyng may saye my herte is
clene / I am without synne. Saynt Ioule sayth. **O**ēs
peccauerūt & egerūt grā & mīa oīpotentis dei.
All were synners (fewe excepte) & neded the grace & mer-
cy of almyghty god / whiche was graunted & ever shall be
to all that wyll aske it. This may well be affermed despy-
ryng none other example but that we spake of before / yf
herde how meruaylously Jonas was deliuered by the
mercy of god from the depe daungers that he was in / yf
herde also of the many grete iopardyes of his lyfe yf he
was in / almost destitute from hope / thought neuer in

maner to haue be socoured and set agayn at lyberte / nor
withstandynge he cryed to our mercifull lord / & obtey-
ned forgyuenes. Now thou synner what soeuer thou art
(yf ony suche be in this presence) that for the gretnes of
thy synne is fallen in to despayre. Here now the grete of-
fence of Jonas agaynst our lord god brykþge his comaũ-
dement / & yet notwithstanding by his prayer obteyned
forgyuenes / it was not denyed but lyberally graunted. Al-
ye knowe ryght well þ more gentylly & mekely almygh-
ty god deleth with ony persone / the hyer in degre that he
set hym yf he bryke his comaũdemētes þ more greuous
is his offence. Now so it is Jonas was called of god to
an hye offyce / had auctoryte to speke for an hole comyn-
welth / it may be called the state or degre of a postle / whi-
che in honour is aboue all the degrees of this worlde / he
had also þ spyryte of pphery / a meruaylous gyfte / very
fewe or none be endued with it / the comaũdemēt he had
was not by a generall pcepte as the offyce of bysshops
and other whiche haue cure of soules is generally gyue
to them / but moche more specially it was attrbyued to
hym by peculer reuelacyon & the worde of almyghty god
As it is wyrtten in holy scrypture. **H actū est verbū
Dñi ad Jonā.** Our lord sayd to Jonas / truly a grete
difference is bytwene the comaũdement gyuen by a kyn-
ge to ony persone by name / & the comaũdement gyuen to
an hole multitude indifferently. fethermoze the mater
the besynes whiche was comaũded hym to do was of no
small weyght / & also he myght haue done it at his ease.
Every man wyl thynke the mater grete wherby þ helth
and relese of .xx.c. thousande soules dependeth / so many
was in the cpte of Ninive where vnto he was sente. He
neded not to make a grete oracyon to perswade the peo-

ple. These fewe wordes had ben sufficient for his dys-
charge. Adhuc quadraginte dies & ninive sub-
uertet. Within .xl. dayes the cite of Ninive shall be des-
troyed / yet well the shewing of this mater was not
so dysfulte but he myght haue done it on þe best wyse. Jo-
nas had a bayne & folyshe estimacyon regardynge hym-
self to moche / he thought almighty god is so good & mer-
cyfull of hymselfe that as soone as þe people wyll forsake
theyr errour & knowlege themselves gylty he wyll doubt-
les shewe his mercy on them / & so shall I euer after betake
ken as a lyer & neuer after be gyuen credence to my wor-
des / for this cause he fledde wolde not obey the commaunde-
ment of god / more regardynge hymselfe than the salua-
cyon of so many thousande soules. All these thynges con-
sydered we may well perceyue his grete cōtempte agaynst
god & brykynge of his lawe / notwithstanding our best &
mercyfull lord Johan Jonas in all his grete perylles re-
membred his unkyndnes done agaynst his maker & cal-
led to hym for mercy / anon he graunted hym forgyuenes.
If god had kepte in mynde his unkyndnes truly he had
not so haue ben deliuered / but he of his gentylnes toke
more hede to his penaunce than to his offences done be-
fore / whiche gentylnes he sheweth to euery synner that
wyll forsake his wretched lyfe and aske forgyuenes. If
almighty god were not thus benefyfull & mercyfull /
neither Jonas nor any other creature myght escape the
dangier of fallynge in to despayre. Therefore our pphete
sayth. **S**i iniquitates obseruaueris Domine: Dñe
quis sustinebit. Lord ys thou bere in mynde our syn-
nes & wyll not forgoue vs / who may kepe hym from des-
payre. By these we may knowe that our synnes can not
withstande the grete mercy of god / ys we be penitent.

Now we shall shewe that the ryghtwysnes of god can
be none obstacle agaynst his mercy. ¶ It is requyred
bothe of ryght and equyte a recompence to be made for a
trespace or unkyndnes shewed to any persone or euer the
offence be vterly forgyuen. And for y cause a certayne so-
lempne feest was institute in the olde lawe by Moyses
accorpyng to goddes comaundement euer yere to be ce-
lebrace & kepte, whiche they named the feest of makyng
cleane and the daye of mercy. In that solempne feest cu-
stomably was offred by a certayne general sacrefyce for
the synnes of all the people. On that daye whan that y
bysshop of theyr lawe hadde halowed certayne quicke
beestes in an out hous of the temple. Anone hymselfe
onely arayed with solempne apparayle sholde entre in
the temple, and go forth to a place in the sayd temple cal-
led Sancta sanctorum / takynge with hym parte of the
beestes blode, whiche leuentymes he sholde sprynkle be-
fore the fete of god whiche they called Propitiatorium / a
place of mercy / wher with almyghty god sholde be ma-
de moze meke and the soner exercyse his mercy vpon
the people. So for this cause they named that solempne
feest the daye of mercy. All this sacrefyce done by the
bysshop in the olde lawe was onely but a fygure. And
as saynt Poule wrote vnto the hebrewes a synnyfycas
cyon or token of the knowen trowth to come. Therfore
chrysten people syth our tyme now is the plenteous ty-
me of grace we may not be in no worse condycyon than
the Jewes were. In theyr tyme almyghty god was
pleased by the meanes of theyr sacrefyce. Now moche
moze in our dayes where as grace is superhabundaunt
a sacrefyce shall be made the whiche is of moche moze
strength, moze vertue / to purge and vterly doo a waye

our synnes. Also it shall sooner moue almyghty god to
exerce his mercy vpon vs. Let vs remembre who is
our bysshop/what is our sacrefyce/what maner blode it
is/what is the inwarde parte of the temple/& to what
entent all these were ordeyned. The holy doctour saynt
Boule sheweth them at large in a meruayllous epylle
wryten to the hebrewes. **C**hristus assistens pon-
tifer futuroꝝ bonoꝝ pamplius & perfectius ta-
bernaculū nō manu factū id est nō huius crea-
tionis neq; per sanguinē hircorū aut vitulorū
sed per pꝑriū sanguinē introiuit semel in scā
eterna redemptione inuenta. **C**hryst Jesu is our
bysshop/his moost pꝑious bodp is our sacrefyce/whiche
he offred vpon a crosse for the redempcyon of all þ world
The blode shedde for our redempcyon was not the blode
of goates oꝝ calues as in þ olde lawe/it was the very blo-
de moost innocent of our saupour Jesu Chryst. The tem-
ple wherin our bysshop dyd sacrefyce was not made by
mannes hande but onely by the power of god/he shedde
his pꝑious blode for our redempcyon in the face of all
the world/whiche is þ temple made onely by þ hande of
god. This temple hath two dyuers partes/one is þ erth
wheron we be inhabyte/the other is not yet knowen to
vs mortall creatures. fꝑst he dyd sacrefyce in the erthe
whan he suffered his passyon. After in a newe clothynge
oꝝ garment/the vesture of immortallite/& with his owne
pꝑious blode entred in to scā sanctorū /that is to saye
into heuen where he shewed his sayd moost pꝑious
blode before the trone of his father whiche he shedde for
all synners. vii. tymes. By this holy sacrefyce almyghty
god must nedrs haue pyte & execute his mercy to all true

penytenes / & this sacrefyce shall euer cōtynue not only
yete by yete as þ maner was of iewes / but also it is day
ly offred for our conforte / and every houre & moment for
our moost stronge socour / wherfore saynt Doule sayth.

Eterna redemptione uiuenta. Wher it we be redem-
med for euer. Every cōtryte & true penyten persone not
wyllynge to fall agayne but with a full purpose cōtynue
in vertuous lyuynge is parte taker of this holy sacrefyce
As saynt Iohn sheweth in his fyrst epylle. **M**ilioli
nei hec scribo vobis vt non peccetis sed & si q̄s
peccauerit aduocatū habeamus apud patrem
iesum christū iustū et ipse est p̄piciacio p̄ p̄ctis
nostris nō pro nostris tantū / sed & toti⁹ mūdi.
Wherfore children in god I wyte to you gyuyng mony
cyon þ þe absteyne from synne / & yf at any season by your
owne necligence ye trespase agaynst god / call vnto Iesu
Christ our aduocate in heuē vnto þ father whiche offred
hys selfe in sacrefyce for our synnes / not onely for ours but
also for the synnes of all the worlde. All we therfore beyn-
ge penyten & sorowfull for our offences past with a full
purpose neuer agayne to trespase truste by the grace
of our lord so to contynue may trust verily that by this
sacrefyce the body of Iesu Christ dayly offred for our re-
dempcyon / almyghty god þ father of heuen is caused þ
sooner to be meke & shew his mercy euer redy to forgyue
as soone as we aske forgyuenes. For þ same sayd sacre-
fyce is þ very mercyfull remedy for our synnes. As it fo-
loweth in the same psalme. **Q**ui apud te propicia-
tio est. Wyth this holy sacrefyce may so speedfully mo-
ue the goodnes of almyghty god to mercy / forgyuenes / &
is þ very strenght of our p̄uacice wherby we may make
b.iii.

satisfaccyon for our greuous trespasses / who wylt thou
that his ryghtwysnes myght in ony cōdytyon be an obs-
tacle agaynst his mercy. The ordynance of his lawe ly-
ke wylse can not withstande nor fere vs but euer to haue for-
gyuenes yf we aske it. Of a trowth the lawe gyuen to
Moses was very ferefull and cruell / for that cause nam-
med the lawe of fere and deth. But now all suche feres
monyes / ferefulness / subgeccyons and cruell ordeyned
for bryngynge of it be past and done. As saynt Doule sayth
a newe lawe is made and publyshed whiche is þe lawe
of lyberte and grace / the lawe of lyfe and mercy. Of the
olde lawe gyuen by Moyses Saynt Doule wyrteth on
this maner. **I**rritam quis faciens legē Moy-
si sine vlla miseratione duobus aut tribus testi-
bus moritur. who soeuer dyd breke the lawe of Moyses
wytnesse had of two or thre sholde dye without merci-
cy. Take hede how vnmercifull þe lawe of moyses was
But what is wyrtē in Chrystes lawe. **P**enitētiā
agite & appropinquabit regnū celozum. Do pe-
naunce for your synnes and ye shall be saued. Beholde
by the lawe of Chryst our saupour almyghty god wyl
be meke and exercyse his mercy yf we do penaunce. And
bycause every penytent sholde euer be in surete of the sa-
me the grete auctoryte to forgyue synne is lefte here as
monges vs in the chyrche of Chryst and the power of the
same gyuen to p̄estres that they by that auctoryte may
assole every true penytent and forgyue all theyr synnes
whiche is auctorysed by the wordes wyrtē in Chrystes
lawe. **Q**uoniam remisistis peccata remittuntur
eis. whole synnes soeuer ye forgyue here in this chyrche
mptytāt be they neuer so greuous the same shall be for-

gyuen in heuen / therfore what soeuer synner wyll go wth
a contryte herte vnto a priest the we to hym all his syn-
nes without any glose or colour and mekely do after his
counseyle in makynge recompence for his greuous offen-
ces shall be made cleue from all synne by þ^e vertue of the
sacrament of absolucyon. This is a myke and mercyfull
lawe of our sauour chryst Iesu sone to the omnipotent
father of heuen / we may not in any condycyon breke this
gentyll lawe / for who soeuer be so lye as a transgressour
of it shall deserue grete indignacyon of god / who breketh
this lawe of Chryst / truly they whiche presume and be
more bolde to synne bycause þ^e mercy of god is so prompt
and redy. Let vs all therfore beware for the reuerence of
the dreadfull mageste of god / and euer apply our selfe to
do after his mercyfull lawe. For yf we now in this tyme
of grace breke his comaundementes our transgressyons
be so moche the more / not withstandynge yf at any seas-
son for lacke of takynge hede or by our traylte we do a tres-
pace agaynst his goodnes let vs neuer despayre of for-
gyuenes nor go vtterly away from our blissed lord / but
stryke faste / lene to hym / and holde vp our selfe in trust
of his mercyfull forgyuenes lyke a post set to a wall all
though it seme to holde vp that wall / yet the post hath
more socour from fallynge downe by the wall than the
wall hath by it / for yf the wall were not that post shol-
de soone synke to the erthe. Lyke wyse yf we wyll lene /
cleue / or stryke fast with a stedfast mynde and truste in
the grete mercy of almighty god in maner as we myght
holde hym vp in vs / we shall be sustented and suppo-
ted in our sojournge rather by hym / than maye we saye
well this that foloweth. **Et propter legem tuam**
sustinuit te domine.

Hereto we haue shewed that neyther our synnes
nor the ryghtwysnes of god/neyther þe ordynance
of his lawe may withstande/but alway true penitentes
shall haue forgyuenes. Now in this second place we shal
make demonstracyon of the same by his owne worde &
promesse in holy scripture All though we may shewe mo
che for it in scripture/yet this one shall now suffice. God
almighty promysed by his prophete Ezechiel that every
true penitent wyllynge to forsake his synfull lyfe sholde
haue forgyuenes / and neuer after his wychednes to be
layde to his charge. These be his wordes. **Conueriti
mini & agite penitentia ab omnis iniquitatibus
vestris et non erit vobis in ruinam iniquitas.**
Be ye turned from your synfull lyfe do penance for your
synnes & they neuer after shall be imputed to you/ye shall
neuer be dampned. May any synner be he neuer so wyche
ded fall in despayre remembryng with stedfast hope this
generall promesse made by almyghty god/ what doth þe
synner drede more than eternall dampnacyon/by whose
auctoryte shall he suffre that payne but onely by þe aucto
rite & comaundement of almyghty god/ye god comaunde it
there is no remedy/no fleyng may serue/no socour may
than be had / for his comaundement must nedes be obeyed
& abyden by / but almyghty god of his goodnes coma
ded rather the contrary/sayenge. **Conuertimini &
agite penitentia.** &c. Be ye turned from your synfull
lyfe/do penance for all your offences / & ye shall neuer be
dampned/take hede these be his wordes. Shall we not
byleue them/be they not wyrtten to all synners/shall we
not gyue credence to almyghty god. Truly we must ne
des byleue what soeuer he sayd. **Quia fidelis dñs**

Omnibus verbis suis. For god is true in all his
wordes / let vs therfore trust verily in his sayenge / & in
hope of the same lette vs holde vp ourselve from fallinge
in to the depe dungeon of despayre / that every one of vs
may save. **S**ustinuit anima mea in verbo eius.
My soule is socoured from despayre by steadfast hope and
trust in the promise of almyghty god. His grete power
doth moche fortify his promise / for yf god were not al-
myghty ever without change he myght not always kee-
pe his promise. We se by experyence that the promise
& purpose of men be dayly & hourly chaunged / somtyme
for lacke of myght / wantynge of god / and somtyme by-
cause the lyfe of men is made shorter by weykenes of nas-
ture that they may not persourne theyr promises. It
is a comyn puerbe. **H**omo pponit & de⁹ disponit.
Man purposeth & god dyspoiseth. Truly almyghty god
may at his pleasure turne and dysseuer the purpose and
entent of every persone hygh or lowe / poore or ryche. He
hath so moche strength / so grete power that no creature
may withstande it. Saynt Poule sayth. **V**oluntati
eius q^d resistit. Who may resist the wyll of god. And
in an other place. **S**cio cui credidi et certus sum
quia potens est depositu^m meu^m seruare. I knowe
in whome I haue beleued / and am sure he is of power
to kepe his promise with me. Not onely saynt Poule
assermethe this / but also all holy scripture. It is wyrtten
in y^e booke of sapience. **R**espicite filii nationes ho-
mini et scitote quia nullus sperauit in d^{no} et
confusus est. All people take hede and knowe for a su-
rete that from the begynnyng of the worlde vnto this

houer neuer creature puttynge his hole trust in our mer-
cyfull lord god was utterly confounded. If we sholde
trust to haue forgiveness & obteyne it not / Were it not a
grete confusyon to vs / What myght be a greater rebuke or
shame than to stande before þe terribile face of almyghty
god / in the presence of his aungelles & all the hole compa-
ny of heuen / trust þe to be one of thei; nomb; not with-
standynge impulled & casten do wne in to eternal dam-
pnacyon / truly none so grete confusyon. Alas what shall
we wretches do / what more shameful and opprobrious
th; þe may happen to any persone than to be shamefully
confounded in the presence of so glourious a multitude. O
moost mercyfull lord / thy scripture sheweth neuer crea-
ture was confounded that trusted in the. **N**ullus spe-
rans in domino et confusus est. No persone true-
lyng in god was at any tyme confounded. O moost me-
ke lord shall we be þ; brought to confusyon. Wherefore
we be not so sorrowfull and penitent for our offences
as other nacyns were / notwithstanding our desyre is
to be as penitent as they / our wyll is good / we wold say
we be true penitentes. And yf our sorrow & penaunce be
not so grete as they ought to be / blessed lord thy goodnes
may encrease & make it more. Therefore we mekely be-
seeche the graunte vs true & sufficient penaunce / wherby
we may verily trust to the chyl dren of saluacyon accord-
ynge to thy promesse. And that we may haue full com-
fydence in thy infinite power by þe whiche thou mayest
truly kepe thy sayd grete promesse / to the intent all we
may saye. **S**perauit anima mea in dño. The ho-
pe & trust of my soule is all hole in our lord / percase some
persone wyll saye. I knowe well god is true & myghty
to fulfill his promesse. Also I doubte not in the perfour-

myng of the same. But in an almighty god hath ones
forgyuen a synner / it is sufficient for obstruynge of his
promesse. And yf the synner fall agayne god is dyscha-
ged & no more bounde to forgyue hym. Perchaunce some
man wyl thynke thus in hym selfe / namely Iohn our
aduersary yf deuyl putteth suche a thought to his myn-
de / wherby he may y sooner brynge hym in to despayre.
Who soeuer thynketh so thynketh falsly / as we shall pro-
ue. For in y gospel of Luke we be taught to forgyue / not
onely one tyme / but as ofte as our neyghbour offendeth
agaynst vs. Our sayour sayth. **S**i peccauerit in te
frater tuus increpa illu: & si penitentia egerit di-
mitte illu: & si septies in die peccauerit in te & se-
pties in die conuersus fuerit ad te dicēs penitet
me / dimitte illu. If thy brother trespass agaynst the
blame yf charitably / & yf he be sorry for his trespass for-
gyue hym. Also yf he offendeth by synne on a daye & as
many tymes aske forgyueness / so ofte forgyue hym. By
these wordes we be commaunded to forgyue with all our
heart vnfeignedly as oft as our neyghbour or enemy syn-
neth trespass agaynst vs. Shal god be more meke than
man he must needs. Shal man forgyue sooner than al-
myghty god. Say truly. For syth al mekeness / mercy / py-
te & all goodnes is specially in god / who may be so meke
& merciful as he is. Our sayour sayth. **N**emo bo-
nus nisi deus. No man is good but onely god / that is
to saye / no man is so verry pure wolt by synne as pon-
tious spote of malice as is almyghty god. In so moche
therfore as no creature is without synne / & yet ones wyl for-
gyue another. Soche more the god of al goodnes y is so
wyl to forgyue all synners. Al forgyue all synners.

cleane without spotte or blemyshe or malyce must ex-
cuse his mercifull dede so ofte as we be penitent & aske
forgyuenes / whiche he promysed sayenge. **Dimitte**
et dimittetur vobis. forgyue & ye shall be forgyuen
And in another place. **Qua mensura mensi fueritis**
remittet vobis. Even as ye do to another / so shall ye
be done to. By this ye may see that they erre moche & go
from the trowth whiche theynke almyghty god wyl not
forgyue more than ones. for though we synne neuer so
greuously and ofte / yf at any tyme by penaunce we wyl
turne agayne to hym / mekely askyng forgyuenes it shal
not be denyed vs. But of a trowth we must aske mercy or
we dye / for by cruell deeth the lycht of the daye the tyme
of forgyuenes is utterly taken away from vs / and dark-
nes of the nyght is comen / in the whiche no creature can
do that thyng wherby he shall obtayne mercy. Of this
sayd nyght our sayour sheweth. **Veniet nox quando**
do nemo potest operari. The nyght shall come when
no man may worke or do any thyng profitable for hym
selfe. Therfore as longe as we be lyvinge in this mys-
erable lyfe / that is to saye / from our natyvitie and tyll our
dyinge in to this worlde vnto the tyme that we shall dye
so longe is þat tyme wherin our penaunce may be accepta-
ble vnto god / and trust verily to haue forgyuenes. This
daye or tyme of mercy is parted in .xij. houres as it is
shewed by a parable in þe gospell of Jonas. If thou that
arte truly penitent wyl come at any of these houres / al-
myghty god shall not forsake the / whether thou come
early or late / trust verily of forgyuenes for the askyng.
Wyl not the these in the houre of his deeth obtayne mer-
cy as soone as he called for it. Jonas also beyng in Jeos

verdy of deth. & yet he in lyke wyse whom all phyllypys
iudged to dye was forgyuen. Nabugodonosor which
ofte forsoke and ofte turned agayne to hym / dyd not our
mercyfull lord forgyue all his trespace. The prophete
Dauid in lyke maner after he had comytted auourtry &
manslaughter / yet he fell agayne to synne / was not als
myghty god mercyfull to hym in dede whan mekely he
knowleged his greuous offences. Who dare now be so
bolde to saye y god wyl not forgyue the synner more ofte
than ones. It is wyten. **I**n quacunq; hora iuge-
muerit peccator saluus erit. At any tyme whan the
synner is ioyned for his offences / he shall not be dampned.
Therefore euery houre / erly or late / who so euer is peny-
tent in this lyfe maye trust verely to be forgyuen of our
meke lord & mayster. To y which our pphete exhorteth
vs sayenge. **C**ustodia matutina vsq; ad noctē
speret israel in dño. Every true penytent trust in our
lord bothe erly & late / that is to saye / in euery age from
the fyrst houre of our compage in to the worlde vnto the
last whan we shall dye. Every true penytent may be cal-
led Israel / a man seynge god / trustynge to haue forgy-
uenes of hym. We now may be in a surete that almyghty
god shall be mercyfull to all true penytentes. Fyrst by
cause of his promesse / seconde for he is almyghty / where-
by he may at all tymes pfourme y same / thyrde bycause
he is so gentyll & euer redy to forgyue / now last we shall
sewe y same vnable to be spokē of. **Q**uia apud dñm
misa. The mercy of god can not be but grete / it cā neuer
be lymyt to any creature. Every thyng that is lytell &
lymyt to a certayne tyme or nombre / also by addycon or
vi. psal. x. iii.

Opynyon may be made more or lesse / lacketh perfecti-
on / it must needs be imperfecte. But all þ is attribute
or spoken of god is perfecte / therefore his mercy can not be
but grete & infinite bothe in tyme and nombre / whose
gretnes hath none ende. As it is wyrtten. **S**com ma-
gnitudinē illius / ita et mīa illius cum ipso est.
Alike as his power & myght is without ende / so is his
mercy. And þ his power is infinite so is his mercy.
Et magnitudinis eius nō est finis. The power
of god is incernynable / or without ende. Therefore his
mercy must needs be infinite / & alway one neyther mo-
re nor lesse. As saynt James sayth. **A**pud deū nulla
est transmutatio nec vicissitudinis obūbratio.
All thyng in god is alway one without chaunge. Da-
uid in lyke maner sheweth in a psalme before rehersed.
Tu autē idemipse es. Blessed lord thou arte with-
out mutabilitye / perauenture. Dauid ment the same in
this psalme in so moche expresseth no tyme but spekeith
absolutely. **Q**uia apud dñm misericordia. Take
hede he neyther sayth þ mercy of god is / was / or shall be
signyfenge that it is infinite. Alike as his superexce-
lent mercy may not be comprehended in mesure ne nom-
bre assemblably it may not be lymyt to ony certayne ty-
me. But alwaye every houre / every moment when the
synner is apte to receyue it / almighty god shal be redy to
gratit his desyre. Whiche holy scripture in another place
sayenge. **Q**uis innocauit eū & desperit illū quā
pius & misericors est deus & remittet in die tri-
bulationis pctā. Almighty god neuer despyed crea-

cure: þ althth forgyuenes / for he is so meke & mercifull
 redy to forgyue whan þ synner is contryte for his synful
 lyfe. O swete wordes / more sweter than gony and sugre
 blyssed lord gyue me grace to make recognycon & haue
 it in experyence. Thou neuer despyled creature þ asked
 mercy bycause þ arte meke & mercifull / redy to forgyue
 them þ be sorrowfull for theyr offences. It is not spokē so
 in thyn holy scripture. It is not thy sayeng true / byd þ not
 make vs of nought. Do we not daily aske mercy / shall
 we onely be expulsed / of a trouth our synes be grette but
 thy mercy exceedeth all greetnes & mesure. Our trespasses
 be many / but no nobreis of thy mercy. Our synnes ma-
 ny tymes be renewed after þ hast forgyuen them / not sta-
 standynge good lord thy mercy is lympt to no certayne
 tyme but euer redy to be receyued by & by of al þ be peny-
 tent. **Q**uia apud dñm nila. for the mercy of god is
 infinite. Many tymes one persone may haue pyte on an
 other / & yet helpe hym no thyng at all / as thus. A poore
 man pauenture goth in to a pryson where he seeth many
 prysoners sore punysshed w fethers & other engys / by þ
 syght he is moued w pyte & mercy / notwithstandinge he
 hath not wherw to helpe them. If almyghty god were
 in lyke condycion / his mercy shold lytell pyte vs. But he
 is not poore he is moost ryche / in his tresour hous is ry-
 chesse innumerable / wherwith also he may redeme all þ
 world from þ pryson & captiuite of þ deuy. The ryche-
 couenyent for this redēcion is no corruptable gold or syl-
 uer as saynt Peter sayth / it is þ very innocēt & petyous
 blode of þ incōtāmyne lāmbē Jēsu chryst þ onely sone
 of þ father whiche made & ordred all other thynges in þ
 world by mesure / weyght & nobre as scripture sheweth
Omnia feci in numero pondere et mēsurā. The

physyken also commaundeth a man to belet blode by a
certayne measure or quantyte. Not withstandinge our
blyssed lord shede his blode so plentifully without me-
sure that no droppe was lefte in his body. And in proba-
cyon of the same bothe blode and water yssued from his
herte/where as ones shedyng had ben suffycent for þ
redempeyon of all synners (all though they be innume-
rable) yet he was not so content but with his owne wyll
suffred to haue it yssue out of his moost precyous body
many mo tymes for our redempcion. For anone after his
byrth in his moost tender age/ he was circumcysed/ & the
fleshe of his preynt parte cut with a sharpe stone/where
his precyous blode flowed out suffycently for þ redem-
pcion of all synners. Agayne it was shedd before his pas-
syon whan he prayed to his father on the mount. At that
tyme his manhode was in so grete agony that þ swete
yssued out fro his face as it had ben droppe of blode fal-
lynge downe to þ ground. Thyrde whan he was bounde
naked to a pyller & cruelly beten with scourges agayne he
bledde on euery syde. fourth whan his crowne made of
sharpe thornes was faste thurst on his heed/ and perced
it through on euery syde/ his blode ranne downe haboun-
dantly by his heere/eyen/forheed and his chekes. fyfth
whan after the iewes had scourged hym they dyd on his
clothes agayne whiche cleued so sore to his holy body on
euery parte whan they shoulde be done of / his woundes
were so renewed þ the blode yssued out afreshe as it had
neuer done so before. Syxth whan cruelly without mer-
cy or pyte his moost tender body so sore beten was lyfte
vpon the crosse / there byolently nayled bothe handes &
fete with grete & boytous nayles of yren. O indyffle-
meruaylous crueltie of the iewes/ how wyfely came the

blode out at that tyme from those large & grete woundes.
Seuenth whan after all these his syde was opened w
a sharpe spere/so grete a wounde was than made that no
blode was left in ony parte of his moost precious body
in wytnes wherof water anon yssued out with blode.
These be þe ryche/ this is þe treasure wherwith þe rans
som of our redempcyon was payed/ as well for synners
that ben past & gone out of this worlde as for vs that are
no wyl alyue/also for them whiche be to come/ & for al that
wyl aske mercy & forgyuenes with true penaunce. This
moost precious blode was shedde without mesure/with
out nombere/as we reherced seven tymes whiche sygny
fyeth all tymes to the entent our synnes be they neuer so
grete & many shall in every houre/every moment by the
vertue of this precious blode be clesed/ done awaye/ &
we to be parte takers of this redempcyon ones done yf
at ony tyme in this lyfe we come to almyghty god with
true penaunce asaynge mercy for our offences. One drop
of his blode as saynt Bernarde & saynt Anselme bereth
wytnesse had ben suffycient for þe redempcyon of all the
worlde/also of many worldes / what may be sayd of all
his precious blode so ofte shedde. Shall we not saye our
redemption is perfourmed to the veterment/ whiche our
prophete wytnesseth by these wordes. **Et copiosa**
apud eū redemptio Therefore syth the mercy of god
is so grete/and our redempcyon so plenteous/ who may
despayre. Namely where we knowe for a trouth that al
myghty god of his owne voluntary wyl and gracious
voluntie bothe redeemed vs and wyl exercyse his mercy
whan we do aske it. So no faute is in almyghty god/
but onely in þe synner yf he be dampned. For of his grete
mercy and haboundaunt mercy he wyl not that ony

creature perylls / as saynt Peter sayth / but all to be pen-
nytent & returne from theyr synfull lyfe. Almyghty god
wylthdrameth þe rygour of his ryghewysnes & is alwaye
so redy to forgyue / that he couereth more his mercy to
be magnifyed than þe power of his Justyce. Were it not
a grete blemyshe to the power of a kynge / wolde not the
people say shewedy behynde his backe yf he promysed
openly to be venged on his enemyes / and in conclusyon
wolde not perfourme it. It is a comyn prouerbe. **Ver-
bū regis stet opōrtet.** A kynges worde must stande.
Our moost myghty lord in whom is all strenght chette
by his prophetes to destroye his enemyes. Notwithsta-
ndynge whan he had all sayd / regarded more / toke more
hede to shewe mercy than to his wordes or the wordes
of his prophetes. In so moche many of þe prophetes set-
tyng more by theyr owne credence than by þe saluacyon
of the people fledde / wolde not shewe as they were com-
maunded. The prophete Jonas after our mercyfull lord
had deliuered hym fro many grete perylls (as ye haue
herde) was sente agayne to the grete cyte of Ninue to
shewe the people it sholde be destroyed within .xl. dayes.
Whan the Ninuetyes herde hym saye so / the kyng with
all þe people began to fast / clothed them in byle garmen-
tes & were grete penytent for their unkyndnes agaynst
almighty god / as we declared in a psalme before. Almygh-
ty god seynge theyr grete penaunce / had mercy on them
withholde his yre and wolde not do as before he thrette
by his prophete Jonas. Beholde the grete mercy of al-
myghty god our lord. Whan Jonas vnderstode this cal-
led to remembraunce the .xl. dayes almost gone / percey-
ued no thyng to warde accordynge as he dydde therte /
thought his credence sholde neuer after be set by amonge

the people / was sore vexed in hymselfe that god had so
greuously entreated hym / and sayd. Good lord be thyd not
I fere this mater or euer I toke vpon me to shewe the
people thy commaundement / and for that cause I fledde /
knowynge ryght well thou arte so mercyfull / meke / pye
teous / pacient & gentyll of thy selfe / that whan the peo
ple call to the for mercy thou wylte forgyue theyr offensa
ces. Now blyssed lord sayth it shall be thus / I praye the
suffre me no lenger to lyue / I desyre to dye moost of any
thyng. O grete dyuersyte bytwene y condycyon of god
and man / loke well vpon the contraryte of theyr mekes
nes. This mortall man Jonas loued so moche hymselfe
that his thought was more to kepe credence vndefyled
than to shewe pyte or mercy vpon other. But almyghty
god the whiche is immortall suffred rather his credence
to be hurte than to be vnmecyfull vpon y penytent peo
ple. He made a shorte answer to Jonas and so lefte hym
sayenge. Jonas hast y a ryght wysse cause to be wrothe.
After this Jonas descended & went downe a lytell from
the cyte / and made hym a shadowynge place for his des
fence agaynst the rayvaunt heat of the sonne in the syde
of an hyll / there abydyng to here what sholde fortune &
happen after. Almyghty god seynge this / wolde gyue
hym monycon of his grete folysshenes / caused an yue
tree too sprynge by sodenly rounde aboute his boure /
wherof Jonas was very glad & toke grete pleasure by
the same yue tree. But almyghty god whiche purposed
an other thyng to be shewed by this dede / wolde not
longe suffice Jonas to haue his pleasure and solace of it.
The next nyght than folowynge he created and made a
worme that dyd gnawe the rote a sonder of that yue tree
And anone as the sonne began to shewe the operacyon of

his heet / it wydyed & dyed away. Then Jonas had not
so grete pleasure in the lodeyne spryngynge of that tree
but his sorowe was moche more for þe destruccyon of the
same. In so moche he decreed with hymselfe / what for
the heet of the sonne / & for anger so to dye. Our mercyfull
lord seynge that Jonas was so soze troubled in his mynde
on a season sayd unto hym. Hast thou yet a Just cause to
be angry. The losse of this yue tree whiche thou neuer
brought forth to thyne owne labour neyther made it to
growe maketh þe so sorowful / lodeynly it sprange / & lodeyn
ly it perysshed. Thou sorowest now bycause it is wydyed
awaye / mayst thou so do of equyte / yf the losse of one yue
tree whiche thou neuer made be so paynfull to the / shall
not I sorowe þe destruccyon of. xx. c. M. soules create by
myne owne handes. So many be in this cyte / therfore
suffre me to loke vpon the saluacyon of so many soules
syth one yue tree was to þe so grete pleasure. O grete mer
cyfull dede of our lord shewed vpon his creatures. O in
estymable mekenes. O mercy so grete whiche no tongue
can expresse. Be creatures neuer so vngentyl / mercylelle
neuer so wycked / notwithstandinge he is sorry to se them
peryshe / yf after they grete offences they wyll loke vpon
almighty god agayne by true & herty penance he wyll
gladly admytte them to forgyuenes / also mercyfully he
wyll take them to hym / & make them parte takers of the
noble redempcyon whiche was perfourmed wth the treas
ure of the precyous blode of his sone Jesu Chyyst accor
dyng to our prophete / sayenge thus. Et ipse redi
met israel ex offibus iniquitatibus eius. He shall
make every penytent persone parte taker of his redem
pcyon ones done what so euer the synner wyll dyrecte

his penytent even vnto hym / for than the synner maye
well be called **Israel** / a man seynge god / where as afore
by synne he turneth hymselfe away fro that moost mer-
cyfull lord. ¶ Now let vs conclude this sermon with a
shorte reherfall of the same. All ye that haue herde what
we haue spoken in it / I praye you remembre yourselfe
by how many degrees / and how peryllously every syn-
ner descendeth / dyppeth downe so depnly without he can
be hede towarde the depe pyt of hell. Therfore do pe-
naunce in this lyfe as soone as ye may / and beseeche al-
myghty god to accepte your penaunce. Trust verily (yf
ye so do) neyther your synnes / in the ryght wylnes of
god / neyther the ordynauce of his holy lawe shall with-
stande / but ye may cuer be in a surety to haue forgyues-
nes / fyrst by his promesse / by his grete power wherby
he may obserue the same / last bycause he is so redy to for-
gyue every houre and every moment without doubte
every synner be he neuer so wycked by these grete bene-
fetes of almyghty god may trust verily to haue forgy-
uenes yf he do penaunce / and holde by hymselfe by the
grace of god from fallynge downe into þe depe dungeon
of despayre / whiche our lord **Iesu Chryst** graunte vs.

A. M. E.

Orate audi. posterioris.



Our sauour Chyft Iesu sheweth in a gossell of Luke / that a certayne man had two sonnes / the yongest of them desyred a porcyon of his fathers substance / whiche he obteyned and had. After that he wente to an other regyon ferre from his father / and there luyngge byprounly spent the sayd porcyon of his goodes. And when this substance was after this maner myspent and gone / fortunied grete hunger to be in that regyon / than he beyng poore and nedy put hymselfe in seruyce with a certayne cytezyn of that countre. This cytezyn his mayster sent hym vnto a byllage there to kepe hogges / where he was sore vexed with hunger / in so moche that he coude not haue his fyll of pelen and oke holmes / that before his face dayly the dayne dyd lye. At the last remembred hymselfe inwardly / and the mysery whiche he suffered / thynkynge agayne on his fathers householde how plenteously euery seruaunt had / also how the best page in the hous were serued with mete & drynke / and he in the meane tyme perysshed in a straunge londe for hunger. For this he made couenaunt with hymselfe shortly to departe from thens and to go agayne to his father knowlegynge his faute & mysduyng / askynge forgyuenes / and more ouer praye his father to take hym onely as his seruaunt / vnworthy to be called his sonne frome that tyme forwarde. When he toke his Journey returninge home / it fortunied so his father espyed hym comynge

a ferre / & anone moued with mercy & fatherly pyte went
to mete hym. At thep metpge toke hym aboute p necke
and kyssed hym / comaundyng his seruautes to put vpon
hym newe clothes / & make redy a grete feest. Last it is
shewed with what softe woordes this good father swa-
ged and peased the malycious indignacyon of his eldest
sone / that enuyed the forgyuenes of his yonger brother.
These ben the woordes of our saupour Chyist in a gos-
pell / spoken to thetent no man sholde doubte oꝝ be igno-
rant / how grete mercy of our heuenly father is shewed
vnto penytent synners. This prodigall chyld turnyng
agayne vnto his father / spynnyeth the penytent synner
beyng in a straunge regyon ferre from the father of heu-
en / there myluspunge his manyfolde grete benefeytes /
and at the last returned with sorowe & penaunce / askyng
forgyuenes for his offences. Truly all we be chyldren of
the heuenly father / & who someuer of vs folowe wooldy
banntes / ones brought in to p blage of the same by the
inordynate volupty of synne / without doubte he is than
gone in to a straunge cōstre ferre from p father of heuen.
Euery synner by synne gooth awaye ferre fro god / & the
lenger p he cōrnueth in it / the ferther is his departyng
from that blyssed lorde. He destroyeth the substance frely
gyuen vnto hym / by myluspunge the gyftes of god / & fol-
lowyng the sensuall appetyte of his body. No doubt of
that persone is so soze crucyfyed in this lyfe with insapa-
ble hūger / whose appetyte is moche desyrous & set moze
and moze to vñe the transitory pleasures of this worlde.
Who ben the cōtezens of this regyon / truly none other
but deuylls / whom saynt Poule calleth p gouernours
of this worlde. And whan soeuer any of vs fall to synne
he putteth hymselfe in serupce with one oꝝ other of them

Then he as a mayster sendeth hym into his byllage. Eue-
ry euill company may be called a byllage of the deuyl.
So many byllages of this regyon there be/as are euill
compaynes in it. The synner is sent to kepe hogges when
his mynde & study is all set to satisfy hymselfe in the vn-
cleane concupyscence of his fleshe. Also he conceytech to haue
his belly full of pelen by despyfynge of the holy robe of ce-
lestyall doctryne/& is despyous to vse the vncleane pleasu-
res of the body/whiche can not satisfy hym. Whore ouer
he is returned vnto hymselfe by makynge an inwarde
serche in his conscience with a due remembraunce of all
his offences done/wherby anon he calleth to mynde the
goodnes of almighty god shewed vnto hym/& his owne
vnpynnes agaynst his lord & maker. Also he percey-
ueth the felicity of them whiche be the true seruantes of
god and contrary to that felicity/he knoweth his owne
wretchednes. Thus he dampneth his owne errour gret-
ly repentynge his grete folyshenes / and is repled wth
gayne by true hope of goddes mercy. He repled wth
the fylthynges of synne & cometh towarde the heuenly fa-
ther with his steppes of his soule proclaymyng hymselfe
synfull & vnpynne / vnworthy to be called his sone / and
mekely besechynge to be take as a seruant. This moost
mercifull father our lord god beholdynge his sone con-
myng a fette/preuenteth hym wth his grace/he maketh
no taryenge / but shortly gooth to mete hym/ shewynge
hymselfe famylyerly/& maketh demonstracyon of a pers-
fyte for gyuenes/byngeth hym into his hous/clothed hym
with his garmentes of grace. Maketh hym parte taker of his
dayne calse for our redempcyon/our sauour Iesu Christ.
And last he causeth all his aduersaries utterly to do as
waye fro hym. foure thynges there be whiche we may

Wyll consyder bothe in the good galley chylde / & also in the
ry penytent spinner. First the ferre goynge away frome
his father. Seconde the maner of his comynge agayne.
Thyrde what he shall aske of his father / & fourth what
rewarde he shall receyue in conclusyon / whiche foure by
goddes helpe shall be declared by orde in this penytent
cyall psalme folowynge. And for this purpose we shall
make our prayes vnto that blyssed lord. First let vs call
to remembraunce by what maner / & in what maner wyse
this good galley chylde came to his father. No doubt of
his comynge agayne was with grete repentaunce & shawe
of his synfull lyuynge / in so moche he knowynge his
owne vnkynnes and indiguite had leuer be called a ser
uaunt than a sone / sayenge. **Non sum dignus vocari
filius tuus.** father myn offence is so grete agaynst y
that I am not worthy to be called thy sone. Wete frendes
let vs haue the same effectyon. Lette vs remembre the
benefytes of god gyuen vnto vs. Agayne let vs call to
mynde our vnkynnes / our synnes / our vncristen ly
uynge & be ashamed in our abhominacyons. Let vs be
penytent & with true repentaunce saye / we be not worthy
to be named the chylde of almyghty god / to whom we
haue made our selfe so vnlike by synne / let vs not name
hym our father with our polluted mouth / but mekely
call hym our lord / sayenge. **Domine exaudi orationem
meam.** Lord here my prayer. Two thynges of
a lykelyhode sholde withstande & be agaynst y synners be
not herde so soone as they sholde be. First y trouth of al
myghty god / seconde his ryght wysnes / his trouth whe
re he chyzeth synners to dye eternally / his rygh wysnes
wherby he ordeyned a dewe payne of vity ryght for euer

ry synnet accordyng to his deservynge. But doubtlesse
neither of these may let vs to be herde / but rather they
be our helpe and socour wherby our mercyfull lord shall
gyue audience vnto vs. For wherstandyng eternall pun-
nyshment is promysed to all synners. But agayn this
is trowth / yf they wyl be returned from theyr synfull ly-
uynge / they shall be receyued vnto grace. And theyr syn-
nes neuer after shall be cast in theyr terbe / but must ne-
des be true. For almyghty god affirmeth yf same. Ther-
fore of a surety bothe eternall payne & also forgynnes be
promysed vnto synners / but howe verily thus. Eternall
dampnation is promysed to suche as wyl not retorne &
be penitent for theyr synnes. And to them whiche be re-
pentant & sorowfull for theyr synnes with a full purpose
neuer after to offende is promysed forgynnes. Almygh-
ty god sayth. **Q**uando quis eni peccator ex corde
ingemuerit oim iniquitatu eius no recordabor.
Whan so euer a synner is very sorrye & so sorowfull for his
synnes I shall neuer after call them to mynde. Therefore
let vs hartely desyre of our mercyfull lord yf he woulde
se to here our petycyon made w a penitent herte to the en-
tent his owne foresayd wordes may be verfyed on vs.
Furibus percipe obsecrationem meam in betis-
tate tua. Lord take by my prayer / mercyfully accepte
it / graunt me forgynnes of my synnes lyke as yf graunted
to all true penitent synners / whiche graunt may neuer
be vntreue / it may not be broken in any condycyon. Also yf
ryghtwysnes of god is not so greely to be fered of wyet-
ched synners / namely of suche as hath taken vpon them
the ryght waye of lyuynge / that is to saye / after goddes

lannes / & be truly repentaunt for they offered none & past /
þ sayd ryght wysnes is to all thes rather a grete helpe &
socour / for almyghty god of his spdeyte & Justice must
needs forgyue them that be confessed truly & with good
wyl do penance for they synnes. Wherof John þ euan-
gelist sayth. **S**i cōfiteamur peccata nostra fide-
lis est deus et iustus vt remittat nobis pecca-
ta nostra et emundet nos ab omni iniquitate.
If we truly confesse our synnes & be sorowfull for them.
Almyghty god of his spdeyte and ryght wysnesse is of
power and wyl to forgyue vs / and at his pleasure may
purge vs from all our iniquyte / for this cause let vs in-
stauncy aske of hym to be herde in this ryght wysnesse /
sayenge. **E**raudi me in tua iusticia. Lorde here
me graciously lyke as thou arte true & ryght wys of thy
promesse. Forther perauenture we shall gyue accompte
of his substance receyued of our blyssed lord whiche we
haue spent and destroyed in ynyng after the vniuersall
sensualityte of our bodies / lyke as the prodigall chyld
used hymselfe. O whiche of vs can save but he hath re-
ceyued of almighty god many grete benefytes & gyftes
bothe in soule and body with other. But fyrst let vs re-
membre the grete benefytes of almyghty god in thyng-
ges cōcernyng the body as a socour / without the whiche
he it coude not lyue. How many true and faythfull ser-
uautes of god be there in the worlde the whiche lacke
byede wherby they myght represse theyr hunger. Drynke
he for to staunche theyr thirst. Clothes for to couer theyr
nakednesse. Fyre for to aswage theyr grete colde. Bed-
des to restlesse theyr weary tymmes. How many also
want liberte beyng in pryson for vyce / perauenture

With chapnes of yren harde it is to nobbye them. But con-
trary wyse (loued be god) we be not so hardly bestadde
we neyther lache mete / n' yre / clothes / fyre / bedde / nor ly-
berte / but in euery mete all these be haboundantly redy
for vs at hande. To alluage our hunger we haue grette
plente of delycate meates. Agaynst churche we haue dy-
uers kyndes of ozyntes. To couer our nakednes dyuers
apparayles. Agaynst y' bytter colde stormes / fewell at y'
full to make fyre / & so ofte as our pleasure is to lye downe
& rest vs / we haue a softe bedde well decked with goodly
couer yges / we haue lyberte to go wheres we wyl / epyther
on hoys backe or on foote / we be neyther tyed by the han-
des ne fete. Suche as are strenghtly kepte in pylon / sit
in a synk yge berke dungeon / bounde with fetters of yren
and for lacke of mete lyke to dye for hunger / naked with-
out clothes / in the sharpe colde wynter no fyre to socour
them. These persones haue good cause why to knowe
how grate and pleasaunt these sayd benefytes be. Let
vs now speke of the goodnes longynge vnto the body as
membres vnto the same / how many lacke theyr armes
fete / handes / & other fetures of theyr bodyes / & how ma-
ny haue theyr armes broken / elles the flesshe cten away
with dyuerse sores & infirmytees / how many be depri-
ued fro theyr beaute whiche sometyme were well fauou-
red of face / & well pporcyoned in euery parte of theyr bo-
dyes. How many lye in stretes & byr wayes full of ear-
buncles & other vncurable botches / whiche also we day-
ly perceyue at our eye greuous to beholde / how many
be crucyfyed in maner by intollerable ache of bones and
ioyntes with many other infirmytees. And how many
I praye you be blynde / dese & dombe. Suche as are trou-
bled in this maner w' these incomodytees rehered / vns

derstande perfectly the commodities wherewith we be
endued. Dreyde these which be vexed with the frowlye
pockes / peere and neddy / sponge by the hye wayes synne
kyngdome & almost rotten about y^e grounde haunginge intol-
lerable ache in they^r bones / perceyue how moche we be
bounde to our blessed lordes for his manyfolde grete be-
nefeytes gyven unto vs. Last the goodly and profita-
ble gyftes gyven unto the soule be many / & moche to be
made of. The map is innumerable creatures that want
reason / memory / & lyberte of wyll which the be partes
of the ymage of god / wherewith the soule of man is made
noble. We se also many that haue these gyftes / not with-
standynge they wante y^e good vse of them / as thus / they
neither can speke nor do any thyng in a conuenient or
due. Somethere be whose wytte is so dull that in no ma-
ner they can not perceyue a thyng taughte unto them.
Many haue so syllyper a mynde that they can not kepe in
memory a thyng shewed to them by y^e space of an houre
The wyll of some is so croked / so frowarde / so intracta-
ble that in what cōpany so euer they be / it is greuous &
tedyous to them. I spake not yet of solpshenes / impu-
dent affectyons & other vices which doubtes be grete
incommodities unto vs / & they^r contraries are merua-
lous grete benefeytes. How grete benefeytes they be is
perceyued by y^e natyue solpshenes of y^e sole / whome day-
ly we beholde which sholde be in worse condycyon than
any vnrasonable best yf he myght haue his owne wyll
further. Of whome had we the benefeytes / who gaue
them unto vs / truly our moost louynge father almighty
god / it was our fortune to haue this goodly porcyon of
substaunce / these ryche treasures which perauenture
many of vs haue spent & destroyed vnprofytably / not al-

Woe to the honour and pleasure of our blessed lord /
But contrary woe rather to his shame and rebuke / so
much as lyeth in vs. What shall we do / how shall
we behaue our selfe when our father and lord shall aske
accounte at the dreadfull day of his strypte iudgement
how we haue spent our porcion of substance / every
man accordyng to his receipt. Therefore let vs come be-
fore our sayd father by true confession and penance for
our synnes callinge our selfe unworthy to be named his
chylde / wolde god we myght be his true seruantes
& not come in to that iudgement with hym / let vs saye.

Non intres in iudicium cum seruo tuo. Blessed
lord geue vs grace in this lyfe so to spende the por-
cion of substance whiche we haue receyued of thy good-
nes / that at the fearefull daye of dome where vnto all we
shall be cyled / thou laye no thyng vnto our charges /
whereby we shoulde betterly be condemned and put oute
from thy blessed company. For yf it be thy wyll to call vs
vnto that strypte examynacion / truly neyther we nor
any other persone may escape without condemnacion
for all be synners / none can excuse hymselfe / and saye he
hath not offended thy goodnes. As saynt Iohan sayth.

Si dixerimus quia non peccauimus: men-
tiamur illum facinus. If we saye that we haue
not synned we make our sauour Christ a lyer whiche
taught vs to praye vnto the father by these wordes.

Dimittite nobis debita nostra. Blessed lord for-
giue vs our dettes. Whiche be our dettes? Truly our
synnes / wherefore we shall endure & suffer without any
doubte eternall dampnacion yf that they be not forgy-
uen or euer we departe out of this world. No man may

excuse hym but he is bounde in these dettes / that is to
saye / in synnes. For yf any man can saye the contrary
than our sauyour taught vs not ryght when he sheweth
that we shoulde aske pardon / forgyuenes and release of al
our synnes. Job that was bothe good and ryght wyse
sayd. **S**i iustificate me voluero: os meum con-
demnabit me. If I wolde iustifye myn owne selfe /
my wordes shall condemne me. For this cause who may
thynke hymselfe able & worthy to come in to iudgement
with almyghty god / for yf saynt John the electe virgyn
and particulerly beloued chyld of our blyssed lorde was
not cleane without terry spotte of synne. If also the good
lyuer Job shoulde be condemned in that strait iudges-
ment / moche more we than shall be straitly iustified.
Therefore let vs all praye effectually in so moche his de-
arly beloued chyldren be they neuer so good are not suffy-
ciently able for to pleade with hym in iudgement / that
he vouchesafe not to call vs scant able to be his seruants
vnto the strenghtnes of it. **Q**uia non iustifica-
bitur in conspectu tuo omnis viuens. Blyssed
lord god deale not straitly with me in thy ferefull iudges-
ment and do me to come / for no creature lyuynge of his
owne merytes shal be able to come afore thy syght. More
ouer let vs knowlege & confesse to our grete shame vnto
what vngreatyous excreyn we haue put our selfe in ser-
uice in the regyon & countre so ferre from our heuenly fa-
ther almyghty god. Who so euer is the true and sayth-
full seruant of god as we all ought & shoulde be / his coun-
trey is in heuen with the father of heuen & the heuenly
lycetyngs there beynge in Job. He is also exempte fro

the regyon of this worlde: wherof the deuyl is prince &
chefe captayne. Chyff our sauour called þe deuyl prin-
ce of this worlde: sayenge. **Princeps huius mundi.**
And sayne Doule calleth disciples the rulers and gover-
nours of synfull soules: he that foloweth the baniers of
it goth into a ferre regyon awayne from god: mysusynge
the goodly and profitable gyftes of that blyssed lord.
He is also troubled with insaciable hunger: for the more
that his appetyte is set to gete worldy goodes and plea-
sures: the greater is his desyre to encrease the same: in so
moche he hath put hym selfe in scrupre to one of these cy-
tezyngs: that is to saye: to a deuyl the whiche promyseth
hym many thynges: but all be false: vayne & peryllous
wherby he is aboute to deuoure þe soule. Our wytes be
set to gete worldy delectacyons: & the flesshe is byred in
þe same purpose: so in þe meane season the selfe soule borth
peryshe. No man wyll call this cytezyne the deuyl but a
cruell enemy. In þe gospell he is so named: where is sayd
Inimicus hō venit: & sup seminauit zizania.
He hath his name not without a cause: for euer he is put
supnge to destrope the soule whiche is moost dere & pre-
cious vnto a man aboue all thynges. We therfore that
be beryd with lyke plectucons may saye. **Quia per-**
secutus est inimicus animā meā. The deuyl our
cruell enemy dayly pursueth to destrope our soules. Be-
syde this he hath sent vs in to his byllage: there to hepe
hogges. The deuyl putteth euery synner in to that vyle
offyce: whiche is his seruante & so wyll contynue: what
may better be vnderstande by thuncleyns of hogges or
swyne than the fylchy appetyte of þe flesshe. Thole moost

vncleane synners whose affection is set in fleshely pleasures ought of a more congruence to be called swyne than the hogges which daily walke themselves in myre and claye. wherfore saput pater sayth. **S**us lota in volatubus luti. The synner is lyke vnto a sowe sowled in vyte & myre. O we chryste people whose lyfe is made so hyle by vyces / what cōdycion be we in whiche are made lyke vnto the ymage of god / redeemed with the moost precious blode of Chyist / ryght inherytours of heuen. Notwithstandynge we haue forsaken our moost louynge father / and chosen a lord moost vngracious and cruell aduersary vnto hym. This aduersary setteth vs in the offyce of hepyge swyne / that is to saye / in folowynge þe lybydynous appetyte of the flesh which vnable to be sacrate. O myserable bylet. O how detestable cōdycion be we in. Let vs therefore crye vnto our mercyfull father / besply aske his helpe and shewe our mesery vnto hym sayenge **H**umiliavit in terra vitam meam. This enemy the deuyll hath humbled my lyfe / hath set me in a vyle offyce folowynge worldly pleasures & the fylthy desyres of the folowynge worldly pleasures & the fylthy desyres of the flesh. The deuyll our aduersary is not onely content to set vs in this lowe and vyle offyce / but also he hath takē awaye the lyght of doynge good werkes / and ouercome us with darknes / that is to saye / with worldly concupiscence / so by his meanes we be made obliuious of our heuently father and his manyfolde benefytes / forgetynge ourselve / not regardynge þe helth of our soules / in maner as madde people / more lyke deede than alpyue. For all suche as ben cōlumpned wouth grace are alpyue / & haue vnderstandynge to ordeine themselves in þe pleasure of god. But all other that lacke grace be deede spyrityually / whose

myndes be alwaye sette to fulfyll theyr beestly lyfe / and
nouryshe theyr wyttes with dayne delectacions / mer-
uaylously blynded by the deuyles and rulers of this re-
gion the worlde / whiche many tymes in holy scriptu-
re is named the region of deth. Saynt Ioules sayth.
Tenebris obscuratum habentes intellectu:
alienati a vita dei. Suche maner people as doth fol-
lowe the pleasures of this worlde be in darkness / haue
ge an obscure vnderstandynge / and alienate from that
lyfe of almyghty god / for this let vs adde vnto our con-
playnt whiche foloweth. **Collocauit me in obscu-**
ris sicut mortuos seculi. Our aduersary the deuyll
hath set vs in the darkness of bytes / taken awaye our
good vnderstandynge / and made vs as dead without
grace. **Thereto** we haue the web of the synners sette
goynge awaye from god. Now let vs here of his return-
ynge agayne. Be the synner neuer soo moche blynded
with the deceytes of the deuyll / notwithstandynge some
sparks remaineth in the soule that can not tyghly be ex-
tyncte & quenched / as moche to saye / the superpoure poys-
on of the soule whiche alwaye stryeth agaynst sye.
Also it entyseth the body so moche as it may to do good
yf we be dysposed for to here it / and for to do therafter.
But many persones there be the whiche gyue them at-
tendaunce to other dayne thynges / wherwith they are
besylly occupied / and forgere themselves. Suche maner
of people ben rather present with these transpory thyng-
es than with themselves. Saynt Augustyn sayth. The
mynde & thought of man is more where he loueth than
with hymselfe / wolde god these maner dysposed people

wolde at the last returne / here / se / and make due serche
what is done in thep; consciences lyke / as we haue shew-
ed of this pryde gall chylde / whiche after his offence ca-
me agayne to himselfe / & knewe all his mysertes / wolde
god euery one of vs were in wyll to remembre the trou-
ble of his owne soule / the whiche the inward conscience
doth suffre / to repentent all we myght save woth the pro-
phetes that foloweth. **Enixatus est sup me spiritus**
meus. I knowe verily by the serche made in my
conscience how greuously I haue trespassed agaynst my
lorde god / wherwith my soule is sore greued. This re-
membraunce doubteles is begynnyng of the synners true
conuersyon to almyghty god. for of a trouth whan he
calleth to mynde (as we haue shewed) his miserable er-
rors wherun he hath be wrapped by contynuaunce in
the same a longe tyme / and that remembraunce conynua-
ally had / can not but greatly repent his owne folythen / &
namely p he remembre whome he hath forsaken / and in
to whose danger he is fallen. Also cal to mynde his losse
how grete it is / & how moche vnproffytable is his wyng-
nyng / he hath not forsaken angel / man / or any other
creature / whome than truly almyghty god p maker of
all creatures / whiche also create euery thyng of nought
and is moost myghty / moost lyberall / best / & moost fayre
This blessed lorde is to be set by about all thyng / he is to
be loued best / for his menarrable goodnes / all though he
had neuer done more for vs. But about these he maketh
hymselfe our father. **Qui proprio et naturali fi-**
lio non pepercit: sed pro nobis omnibus mor-
ti tradidit illum. Whiche also for grete loue spated

not his owne naturall sone / but gaue hym to suffre death
for the redempcion of vs all. The synner hath forsaken
this moost kynde & louynge father / folowynge þe deuyl
moost cruell enemy to all mankynde / also moost ferefull
moost enuyous / auctour of all synnes & myschefe / what
profyte hath the synner gotten by his longe contynuaunce
in wychednes / truly no thyng els but dishoneste & grete
fylthynes of the soule with eternall dampnacion / out of
the whiche he shall neuer be deliuered without amende
ment in this lyfe. He hath besyde these lost eternal lyfe &
Joyes euerlastynge. O wretched synners. If any of vs
had lost a grete somme of money / condemned to haue his
heed stryken of / yf he eyther were fallen in to þe daunger of
his moost cruell enemy / lost his best louynge frende / wol
de he not sorowe moche / sholde he not be soze vexed in his
mynde / ycs of a lykelyhode. Therfore let vs returne to
our cōscience there to here these sayd damages / that we
may wape and sorowe with true penaunce / sayenge vnto
our father of heuen. **I**n me turbatū est cor meū.
Blyssed lord my herte is soze troubled / my wysdome is
cōfused I am loze & penytēt for my trespase done agaynst
thy goodnes / for as moche as a man may take to grete
sorowe / and by his doyng perchaunce fall in to despera
cyon / therfore a remedy must be had / whiche is þe remem
braunce of good hope and trust of sorguenes. And this
shall soone be doone / yf we call to mynde how grete þe mer
cy is of our heuenly father. Doubtles mankynde that is
so croked & prone to synne must of very ryght be brought
vnto a fere & drede by the greuous punysshment of god
lyke as the custome & blage was in the tyme of the olde
lawe / for than who so euer dyd breke the lawe / was

thyre wytnesses testyfyenge the same was anone iudged
to dye without mercy or forgyuenes. Notwithstandynge
our most mercyfull lord coude not but exercise his
mercy in that same cruell season / for many tymes by his
prophetes he promysed forgyuenes to all true penytent
synners. It is wyrtē in Jeremye. **Tu fornicata es
cum amatoribus multis: tamen reuertere ad
me et ego suscipiam te.** Thou synfull persone hast
offended many tymes folowynge the vnlawfull desyres
of thy body / yet turne agayne to me and I shall receyue
the. O mercyfull sayenge of our blyssed lord. In another
place it is wyrtē also. **Si penitentia egerit gens
ista a malo suo: agam et ego penitentiam su-
per a malo quod cogitavi ut facerem ei.** If the
people wyl do penance for theyr offences / I shall with-
draue my grete punishment / or elles I shall not pu-
nyshe the as I had thought to haue done. Now for as
moche as almyghty god was so mercyfull in þe tyme of
cruelle Iohan Moyles lawe was put in execucion / how
plenteously shall he exercise his mercy now in this tyme
of grace. Shall not almyghty god father of all cōfōrte be
more redy to shewe mercy on synners & call them agayn
to grace: yes doubtes. for this cause the remembraunce
of his mercy shewed in the tyme of þe olde lawe is moche
proffitable for vs in very hope and trust to be forgyuen.
Wherefore it foloweth. **Memoꝝ fui dierum anti-
quozum.** Good lord I haue at all seasons had in myn-
de the tyme of the olde lawe whan no mercy myght be
had for ony transgressours of it. I remembre how mer-
viij. psal. 3. iij.

erfull thou were at that tyme. Another cause of good hope is this / let vs make serche thurgh the werkes of god vniuersally / & we shall fynde in all them haboundaunce of mercy & pyte. I beseeche you how ofte shewed he mercy in dede vpon the people of Israell when they sinned aboue measure. How mercifully deale he with the kinges Dauid / Nabugodonosor / Achab / and Ezechie / with the people also / as is wyttnesed in holy scripture of the piniuetes / What mercy shewed this blyssed lord on peter / Whiche denyed hym / What to Poule whiche persecuted hym / Mary magdalen / the woman taken in auoury / What to the publycane / also to þe thess a maquerell / with other innumerable. No man of this is ignorant. Scripture sayth. **S**uavis dominus vniuersis et miserationes eius super omnia opera eius. Our lord is merciful vnto all people that wyll receyue mercy / and his merciful dedes be spredde vpon all his werkes. In euery thyng that god doth is suauite and mercy that is shewed in an other place. **U**niverse vie domini misericordia et veritas. All the wayes of god be grounde vpon mercy and troueth. The remembrance of this enarrable mercy on all his werkes / may cause vs to haue good hope and trust of forgyuenes. For this is added. **E**t meditatus sum in omnibus operibus tuis. Blyssed lord I call to mynde how merciful thou arte in all thy werkes / whiche is to me a speciall trust to obayne forgyuenes. But now consider this why do we not haue ourselve / why cyle we not from synne and come vnto our merciful father of heuen

As this prodycall chylde dyd to his father. Is perauenture
one thyng yet behynde: yet truly. For this prodycall
chylde remembryng his owne mysery thought vpon
the seruautes in his fathers houlde how plenteously
they were fedde. So lyke wyse we must remembre our
owne wretchednes & also the felicitye of those creatures
beyng in seruyce and houlde of our heuenly father.
This prodycall chylde sayd. **Quanti mercenarii**
in domo patris mei abundant panibus: ego
autem hic fame pereo. How many seruautes be in
my fathers hous / how haboundantly ben they serued
with mete and drynke / and I lyke a wretche dye her for
hunger. I lye is but a small thyng in reputacyon / it
hath neyther reason ne vnderstandyng / yet noble kynge
Salomon in all his royalte was neuer cladd with so
fayre a colour and beaute / whiche our sayour sheweth
in a gospel of Luke / sayenge. **Considerate lilia a-**
gri. &c. Amen dico vobis salomon in omni glo-
ria sua non fuit vestitus sicut vnum ex his.
Looke vpon the lylies and sayre floures of y^e felde / I tell
you playnly sayth our sayour / Salomō in all his glozy
was neuer so beauteous as one of them. Sparowes be
but small byrdes & yettel set by amōge men. **Et vnus**
tamen ex eis non est in obliuione corā deo / sed et
capillis omnes capites numerati sunt. Notwith-
standyng none of them is out of mynde before god. All
the heres of our hedes be nombred & had in his memos-
ry. Therefore our moost blyssed lord taketh hede of eury
creature. Also the leest is not out of his remembraunce. He

maketh prouysyon for them all. As the prophete Dauid
sheweth in a psalme / sayenge. **O**mnia a te expectat
ut des illis escam in tempore: aperiens te ma-
num tuam omnia implebuntur bonitate. Blyf-
sed loide all creatures abyde vpon thy goodnes / all haue
their beyng and fode of the in tyme. And whan it is thy
pleasure to put forth and open thy plenteous hande / all
shall be satysfied and content with nourysshynge conue-
nyent for them. Be not men and women moche more set
by with almyghty god than all vnrasonable creatures
was not euery thyng made & create for mannes cause.
Doubtles so it was. Than for as moche as almyghty
god taketh charge & prouydeth for all other creatures.
How grete sure shall we thynke hath he vpon his reaso-
nable creatures / whome he made lyke to his owne ymas-
ge. Therfore let vs remembre that foloweth / sayenge.

In factis manuum tuarum meditabar. Loide
de I here in mynde how comfortable thou arte to all thy
creatures / none of them be had in oblyuon with the.
Now thus / whan a synner percepueth the sorowe of his
soule / also the inwarde remoys of his consyence / and by
that is made wofull and penytent / whan he perseaueth
with hymselfe to aske mercy of his father / remembryng
the prouydence so plenteously ordred for all his fathers
seruauntes / & beholdeth hymselfe forsaken by his owne
defaute / wyll he not shortly ryse vp & go vnto his father
knowlegynge his errour & trespase. Shall he not low-
ly meke hymselfe / and desyre for to be forgyuen and par-
doned of his grete unkyndnes / the whiche this sayd pro-
dygall chylde fulfylled after all these consyderacyons as

is shewed when he sayd. **S**urgam et ibo ad patrem
meum dicam: pater peccavi. I shall rise and forsake
ke my spirituall lyfe/ go vnto my father knowlegynge my
greuous offence and saye/ father I haue synned agaynst
þ. I wretched synners/ why tary we any longer/ why do
we not rise from our wyckednes and forsake our spirituall
lyfe/ why do we not offre our selfe vnto þ father of mercy
let vs lyfte vp our myndes sayenge vnto hy. **E**xpan
di manus meas ad te. I haue spredde my handes
abrode/ þ is to saye/ I haue chaūged my lyfe by doynge
many good werkes/ wherfore as before I gaue my selfe
to the vayne pleasures and delectacions of this worlde.
And for to shewe more openly the inwarde desyre of our
myndes/ let vs bynge to remembraunce the pleasures
of this worlde/ how vayne they be/ and how shortly they
vanyssh awaye as doth a shadowe/ for þ more that any
persone hath a stedfast pleasure and delectacyon in them
the more is his desyre to encrease the same/ and the lesse
is he satysfied/ lyke as our sauour sayd vnto þ woman
Samaritan. **Q**ui bibit ex aqua sitiet iterum.
Who so euer drynketh in this water shall be thyrsty as
gayne/ that is as moche to saye/ what maner persones
so euer they be that is inordynately desyrous for to haue
worldly pleasures/ delectacions and rychesse shall neuer
be satysfied & appetyted/ but euer his appetyte shall be
to haue more and more/ neuer content. But there is an
other maner lycour/ & yf a man drynke no more but ones
of it he shall be satysfied and replenished haboundantly
ly/ and neuer after be thyrsty/ the whiche lycour yssueth
out from the founteyne of all pleasures/ wherwith all blessed

people ben g pused & pnted / and plenteously are sacpate in
heuen. It is wyrtten. **S**atiabor quum apparue-
rit gloria tua. Blyssed lord / I shall be fully content / I
shall haue pleasure at wyll whan thy Joye shall appere
that is to saye / at suche tyme as I shall be assocypate with
thy blyssed company in heuen. Almyghty god is the fou
tayne of this sayd pleasure & moost delycate lycour / the
whiche lycour all blyssed soules desyre seruenly to haue
Amonge whome one sayd. **Q**uoniam ad modum de-
siderat ceruus ad fontes aquarum: ita deside-
rat anima mea ad te deus. Blyssed lord / lyke as
the wyld hart after he hath dronken popson desyret
to come vnto the freshe spryngynge fountayne for his syn
guler remedy and conforre / euen so doth my soule after
the remembraunce of my synne / desyre for to come vnto
the by the fountayne of penaunce. Now syth it is so we
knowe this moost delycypous lycour / and where it is. Let
vs therfore sprede our soules abroad desyrynge for to be
sacpate with it / where of our selfe we be voyde from all
moysture of goodnes / and alpenate from all vertue. Our
sayenge shall be this as it foloweth. **A**nima mea si-
cut terra sine aqua tibi. Lyke as the erth of his na-
ture without moysture is drye & barayne / so is my soule
of it selfe voyde from all goodnes / wherfore blyssed lord
bouchesafe to water it with þe lycour of thy grace / to the
entent it may fynally come vnto thyn euertlastyng blyss.
Unto this tyme ye haue herde the fall of the synner / also his
cryynge agayne. Now ferder let vs gyue heed to knowe
what his desyre shall be of almyghty god. first he prayeth
to be herde. Also that god wolde bouchesafe to loke vpon

hym with the eye of his mercy / defende hym from his
enemyes / and laske his petycon to haue Instrukcion
how he may fulfill the pleasure and Wyll of our lord
god / he sheweth reasons why to be herde in all these.
Whan a poore man cometh to a prynce not accustomed
to shewe hymselfe in the presence of noble men / anone he
is smytten with fere / wacth pale in the face / quaketh for
drede / & is so sore abashed that in maner he woteth not
what to saye his spiryte begyneth to fayle hym. We day
ly haue this in experyence / not onely in those the whiche
be bashfull and weyke spyryted / but also in them whiche
be bolde of spyryte. We rede of quene Saba bothe
Wyle and of grete power whan she behelde the nobles-
nes of kynge Salomon bothe in his wysdome and ma-
ny other grete gyftes / all though she came to attempte
hym in many deepe questyons / not withstandinge she
was in maner besyde herselfe seyinge his grete royaltie /
and almost wylt not what to saye. O Jesu how shall
þ poore soule behaue it selfe deformed with so many syn-
nes whan it shall come to the ferefull presence of goddes
hygh mageste / whan it shall appere before the hyghnes
of almyghty god / presented vnto that ferefull kyng that
taketh awaye the spyryte & boldnes of worldly prynces
and rulers / all erthly kynges see hym. No meruayle it
is yf than the self soule be sore abashed & wote not what
to saye / namely yf the petycon be not redyly herde. For
this let euery synner saye vnto god. **V**elociter exau-
di me domine defecit spiritus meus. Lord heere
me shortly for my spyryte fayleth me. But after that a
kyng or prynce is redy to gyue audience to a poore crea-
ture / yf also he loke not on hym with a gentyll and mercy

countenaunce but shewe hymselfe yrefull agaynst his sub-
gette and beseehet not onely than his spirite shall faile
hym for fere / but also his strength shall be taken awaye
not able to sustayne his body / but fall downe to y^e groun-
de. For Salomon sayth. **I**ndignatio regis nun-
cius mortis est. The indignacyon of a kyng is a mes-
senger and a token of deeth. And contrary wyse. **I**n
hilaritate vultus regis vita. By a kynges chere-
full countenaunce is signyfied lyfe. Wyth the indigna-
cyon of a mortall kyng is so grete / how grete is the in-
dygnacyon of almyghty god a kyng immortal. How
many hath despayred for fere of his indygnacyon & pun-
nyshment / whiche they deserued to haue / and so in con-
clusyon slyppe downe in to the depe dungeon of hell. And
agayne how many by the reason of synne were drawen
backwarde vnto hell. And withstandinge beyng con-
forted with the hope of his mercy / they were erecte vnto
eternall lyfe. For this euery penitent synner must aske
this peticion of almyghty god / sayenge. **De auertas
faciem tuam a me & similis ero descendentib⁹
in lacum.** Blyssed lord turne not awaye thy face but
loke vpon me with a mercyfull chere and countenaunce /
gyue me grace & vertue that I be not lyke & semblable
vnto them the whiche by the synne of despayre do fall in
to eternall dampnacyon. But yf a myghty pryncce or grete
estate wyll loke vpon his subgette with neuer so mercy
and cherefull loke and countenaunce / and in conclusyon
exerceyse and shewe no mercy nor pyte vpon hym / what
auayle or profyte is that vnto the sayd poore man. Tru-
ly but very lytell. Therfore mercy is to be requyred and

acted in the thyde place. Almyghty god is mercifull &
loue all other/and hath more affection vnto mankynde
than the husbande hath vnto his wyfe/the mother vnto
the chyld/or the father vnto his sone. Of a trouth grate
loud must be bye bene the husbande & his wyfe. for it is
wryten. **Relinquet homo patrem & matrem &**
adherebit uxori sue. A man ones married accordyng
to goddes lawes/shall forsake his father & mother/and
bepe hym vnto his wyfe/as moche to say/loue his wyfe
better than his father or mother. Many causes there be
why a man may put his wyfe awaye from hym with
tyght/a so put away yf she come agayne he may bitterly
reiecte her. But almyghty god loueth vs with a more
constaunt mynde. for yf we synne neuer so ofte/ neuer so
greuously agaynst hym/ yet yf we wyl retorne he anon
taketh vs vnto hym at all tymes/wrytes his owne wor
des spoken by his holy pphete **Jeremye/ sayenge. Si**
dimiserit vir uxorem suam et recedens ab eo
duxerit vitum nunq̃ alterum reuertetur ad
eam ultra. If a man leue his wyfe & she so gone away
take an other husbande/shall he take her agayne/is not
that woman contaynate & polluted. But what sayth
almyghty god more. **Tu autē fornicata es cum**
amatorib⁹ multis: tamen reuertere ad me dicit
dñs & ego suscipiā te. Thou synfull persone hast of
fended with many louers/ yet turne agayne and I shall
take the to mercy. Here we see that god loueth vs moche
more constantly than a man doth his wyfe. Also it is ma
nyfest how tenderly those that are mothers do loue their

chylde by the grete labours and aduersytees whiche
they suffre for theyr causes to bypasse & nouryshe them
forth in this worlde, but almyghty god is sette aboue
them in lounge, for whan þe mothers perceyue and fele
thunmyndes of theyr chylde, anon they forgete hem
Almyghty god delecth not so with vs, whiche he confes-
meth by his prophete Esaye sayenge. **Quoniam potest**
muller obliuisci infantem suum ut non misere-
reatur filio uteri sui: et si illa oblita fuerit: ego
tamen non obliuiscar tui. May a woman forgete
her enfante or chylde and not be mercyfull vnto the childe
borne of her owne body? and yf she so do at oure tyme for
vunmyndes she doth, yet sayth our lord I shal not forgete
the, be thou neuer so vnkynde, yf thou wyll aske mercy
Therefore we be more detely beloued of god than chyl-
dren be of theyr mothers. Last, fathers whose loue is
lenger durynge & more constant vnto theyr chylde, be
not so compared vnto the loue of almyghty god. No
carnall father may loue his chylde better than our he-
uenly father loueth vs. It is wyse **Quomodo mi-**
seretur pater filiorum ita misericors est dominus timentibus
se. As þe carnall father is mercyfull vnto his chil-
dren, so our lord god almyghty is mercyfull vnto al that
fere hym. And doubtles he is moche more mercyfull, as
Chrysostome sayth in a gospel spekyng to carnall fathers
Si vos qui sitis mali nescitis bona da-
te filiis vestris: quanto magis pater vester cele-
stis dabit spiritu bonum petentibus se. It yf car-
nall fathers byng euyll of yowr selfe, can geue in yowr

herres to gyue good gyftes to your chyldren. How moche
more shall your heuently father whiche is all good and is
selfe goodnes / reward them with his grace that wyl as-
ke it. This thyng appered well in this prodigall chyld
whan he came towarde his father to aske forgyuenes.
None his father beholdinge his comynge aftere was
moued with mercy / went towarde his chyld / & at theyr
metyng toke hym aboute y necke & kyssed hym. O spu-
guler loue of a father. O grete ppyte / not a lytell to be mer-
uayled of. Let vs wretched synners returne fro our syns
full lyfe & come vnto our heuently father lyke as his pro-
digall chyld dyd. Aske mercy w true penance & hope of
forgyuenes. for elles we can not haue it. This shall be
our sayenge. *Auditā fac michi mane misericor-
diā tuā: quia in te speraui.* Blessed lorde graunt that
I may obayne thy mercy shortly whā I call for it with
true penance & hope of forgyuenes / for whp I haue euer
trusted in the. But whan so euer a synner hath obtayned
mercy of almyghty god / his cause is than that moze to
take hede with a dyligent study as he can / lest perauen-
ture he offende agayne / & so be in worse case than he was
before. This pteracyon to synne may happen. iii. maner
wayes. First by ignorance of the good rule and custome
that he ought to be beyng in cleyn lyfe for the continous
auoyde of the same. Seconde y crafty meanes of his enes-
myes may perchauce cause hym to returne to synne / af-
ter he hath knowlege of this sayd good ordre & custome.
Thyrde by his frailte & reuynes to synne he may offen-
de agayne / he maketh ptercyons folowynge to be defens-
ed from these sayd thre perylls. Almyghty god hath
euer ben so mercyfull vnto all suche as call to hym with

a true mynde unfaynedly and for a good entent to geue
them knowlege in thynges that be doubtful. This app
pered manifestly in the noble man called Cornelius cen
turio / whiche all though he was a gentyle & not learned
in the maner of iewes nor of chrysten people / neuertheles
he prayed to god helyp to haue knowlege of the ryght &
true waye. Our most gentyll lord sent vnto hym an an
gell / whiche gaue vnto hym monyeron to go vnto sym
on peter of whome he shoulde knowe all his desyre. Also
a certayne man named Phylp a chiefe ruler of a tollone
called Gaza / this sayd Phylp gaue hymselfe many tymes
to praye / & on a tyme as he wente to iherusalem in pyl
grymage / it fortuneth that saynt Phylp the apostle by
the comaundement of god accompanied with hym by the
waye / taught hym the maner and lawe of Chryst wher
of he was ignorant before. And why dyd almyghty god
shewe vnto these persones the waye whiche they shoulde
folowe / but onely by cause theyr myndes were lyfte vp
vnto hym callinge for helpe in the waye of trouthe / for a
good entent and without faynyng. for it is wyrtten in
an other place. **P**rope est dominus omnibus in
uocantibus eum: omnibus inuocantibus eum
in veritate. Our lord is nygh vnto all that call vnto
hym / namely to all suche as call vnto hym in trouthe.
Therefore let euery synner not wyllynge to contynue and
erre in the darknes of ignorance / go vnto almyghty god
by prayer / saye vnto hym with an holt mynde (not spe
kyng one thyng and thyngke another) these wordes for
louyng. **Q**uoniam fac michi biam in qua ambu
lem: quia ad te leuaui animam meam. **L**orde ge

we me knowlege. We be me þ waye toher. I shall wol
 he gyue me instruction of thy commandementes. For
 I haue lyf by thy mynde vnto the. We praye thus when
 the synner knoweth þ ryght way wherein he shall wol
 he fullyllunge goddes commandementes. yet it may for-
 tune hym to fere lest his enemyes whiche haue layde in
 his waye gylefull baptes to bypge hym out of that way
 and make hym to erre agayne. The deuilles our grete
 enemyes be very stronge. scripture sayth. **Nō est po-**
testas sup terrā que cōparetur eis. None erthly
 power may be compared to them. And when they per-
 ceue a synner leue his synfull waye and folowe the roze
 of true penance. than is theyr full purpose set to con-
 strue how to bypge hym out of þ waye by theyr bayne
 deuytes. Whiche none erthly creature may resyst with-
 out the helpe of our moost myghty lord god. vnto whose
 spght all they tremble and flee. He onely may be our so-
 cure and helpe agaynst these moost cruell enemyes. Al-
 myghty god is as a stronge toure for our defence agaynst
 all aduersaries. **Tutris fortitudinis a facie ini-**
mici. Who so euer may come within the circuite of this
 toure none enemyes shal at any tyme haue power to hur-
 te hym in body nor soule. **Adent a latere ei⁹ mil-**
le & decem milia a dextris eius ad eum autem
nō appropinquabūt. Therefore the penitent synner
 must praye vnto god w all his myght. to thentent these
 layd enemyes craftely cōpasse hym not by theyr subtyll
 meanes. so let hym fere his good purpose. **Repe me**
de inimicis meis dñe ad te cōfugi. Lord direct
 me fro myn enemyes. I come vnto the for se cure. Last

euery penytent synner hath cause to feare lest perauenture
his owne freylte cause hym to erre agayne. Whiche ma-
ny do after they haue entered þe waye of penance. And our
freylte is so greete þe without þe mercy of god we al sholde
declyne from þe ryght way. Sape poule sayth. *Nō enī
volentis est nec curātis hōis / sed miserētis dei.*
Man hath no power of hymselfe / it lyeth not in his wyll
to contynue or do any goodnes / but onely by the mercy of
god. A certayn wyse man sayd. *Sciu qm̄ aliter nō
possum esse continuus nisi tu dederis.* Lorde I
haue alway knowne for a surety that I can not cōtynue
by any meanes in my good purpose without the helpe of
the. Sape Austyn sayd vnto almyghty god. *Iube as
dñe: & iube quod vis.* Lorde graunte me to fulfill thy
cōmaūdemēt / & cōmaūde me what thou wyllte / as who
sayth the wyll of god can not be kepte without his helpe
he made vs & endued vs with reason & fre wyll bycause
we sholde gyue hede & kepe his cōmaūdemētes. He may
requyre of vs by a more Iuste tyele ony thyng þe we can
do / than any mortall lord may of his seruantes / not with-
standyng he that hath domynion & rule in this worlde
wyll straitly cōmaūde his seruantes to fulfill his myn-
de. for they let the penytent synner make his prayer to
god / sayenge. *Dōce me facere voluntatē tuā: qz
Deus nr̄ es tu.* Lorde teche me to accomplyshe thy
wyll / for thou arte my god. Chyther to is treated of the
synners fall / also of his rysyng agayne / & in what ma-
ner his returnyng was. Chyde we haue spoken of his
petryon made to the father. Now in þe fourth place we
shall speke of the rewarde whiche in cōclusyon he shal res

ceyue of his father. What elles shall a meke & mercifull
father do to his sone returnyng to hym wth so grete peni-
ce & full purpose to amende / but shoulp byngge hym in to
his hous. So þ father of this prodgall childe bled hym
self to his sone / commanded also his seruautes to clothe hym
newe & preparen grete feest. Shall not our heuynly fa-
ther do in lyke maner to a synner returnyng to hym? yes
without doubte / & moche moze / for he shall byngge his
chylde not in to a hous of a lytel circuyte / but in his moost
large kyngdome / in to þ best & moost plenteous countre /
whoso so euer is ones entred in to it may neuer after erre
or do amysse for þ whiche chynge þ kyngdome of god is
here called (terra recta) a lode without erre. In an other
place it is named (terra viuens) þ londe of euerlastyng
lyf. Many tymes it is also called (regio viuax) þ regyon
of them þ shall lyue euerlastyngly. Many fathers there
be / vnto whome yf they chylde returned þ wolde cast
them in to strapte pylsons there to be sore punysshed for
theyr mysyng. But our heuynly father whose spirite
is moche moze meke / as it is remembred by our sauyour in
a gospel spekyng of his discyples whā they desired pus-
nysshment on þ iamaytanes / he sayd to them. **Desci-**
tis cui⁹ spūs estis. Note ye not of what spiryte ye be /
as who sayth of a benigne & getyl / not yue to do vengeaun-
ce but alway redy to mercy / þ father of heuē is of a meke
spiryte. It is wyrtē in þ boke of sapience. **Qñ bon⁹ &**
qñ suauis est dñe spūs tu⁹ in oib⁹. Lord how good
& genytl is thy spiryte in all thy werkes. This getyll spy-
ryte of our heuynly father shall byngge vs in to þ londe wth
out errour / in to the regyon of eternall lyf. For he onely

is worthy to be named a father. **H** quo ois paterni-
tas q̄ in celo et q̄ in terra est nolatur. Of whome
every fatherhode bothe in heuē & erth hath his begyn-
nyng & name. In so moche therfore as he aboue all other
hath the name of a father / therfore his desyrng shall be þ
more meke & gentyll to vs / so that þ penytent may saye
as foloweth in the nexte verse. **S**pūs tuus bon⁹ de-
ducet me in terrā rectā: ppter nomen tuū dñe.
Lorde thy good spiryte shall byngge & lede me vnto the
londe of eternall pleasure / not by myn owne deseruyng
but for thyne onely name. Moreouer no doubte of this
prouygall chylde was meruaylously cōforted & reuyued
by þ swete cōsolatory wordes of his father where before
he was in maner deed & perysshed / as is shewed in the
gospell. **F**ilius me⁹ mortuus fuerat & reuixit.
My chylde was deed & now is reuyued. How is he reuy-
ued / truly by the equitye of his father. Equitas is called
the thyng that philosphers named epicheia whiche is
properly the mynde of the lawe. A Judge ought rather
to folowe the mynde of the lawe than þ extremyte of the
wordes wyrtē in it. Elles as Cicero sayd. **S**ummū
ius summa iniuria erit. The lawe is bled extreme-
ly after the wordes as they ben wyrtē shall be many
tymes grete wronge. Example. Werauenture there is
certayne constytucions made in a Cyte by this maner.
If after a certayne houre in the nyght any person as-
cende and come ouer the walles of the Cyte he shall suf-
fre deeth. If fortuneth after enemyes to come and laye
syrge to that Cyte / theynkyng for to gette it the nyght for
lowpge / whiche thyng is vnknowyn to all the cyte

synners excepte one / that by chaunce was that nyght mette
 out of the gates. This man knowynge the counseyle of
 those enemyes / shortly clymeth ouer þe walles of the ctye
 gyuerth warnynge to all other ctyezyns / & so by hym the
 ctye is saued. Now accordynge to the wordes of the lawe
 he shoulde suffer deeth / not withstandynge þe mynde of him
 whiche made that lawe was sette contrary. Thus after
 iustyce was pteyn he shoulde dye / but accordynge to equitye he
 were worthy to haue a grete rewarde. Euen so it is wry-
 ten amonge þe lawes & ordynances of god. **Animam
 peccauerit ipsa morietur.** That soule that is synful
 shall dye eternally. If this sayd constitucion & lawe shold
 be obserued accordynge as the wordes do soude / fewe or
 none shold be saued / syth no creature was euer borne w-
 out synne / fewe excepte. But þe mynde of this sayd lawe &
 instructyon is to be taken hede of more than þe letter as
 it lyeth / whiche mynde & entent we may gadre of other
 places in scripture. Almighty god sayth by the prophete
**Ezechiel. Nolo mortem peccatoris: sed ut conuertatur &
 uiuat.** I wyll not þe eternall deeth of a synner / but þe he be
 conuerted fro his wycked disposycyon / & by his so doyng
 come to euerylastynge lyfe. No almyghty god wyll thus /
 this is his mynde / þe a synner beyng in deedly synne is
 worthy to dye eternally / but agayne yf he forsake synne &
 by penance turne to that blyssed lord / he shall be saued.
 This is the equitye of this sayd lawe / wherof the peny-
 tent ought to take grete conforste and saye that solo word
Uiuificabis me in equitate tua. Lord þe shalt re-
 forste me by þe equitye of thy lawe. for where as I by synne
 am deedly & eternally / I shall remembre it & call for mercy

cp/3 to be reuyned. The felicity & pleasure of the heuenly
cite is meruaylously grette/ for who so euer is ones entered
in to it & made part taker of þe grette feast shall neuer after
fele any mysery/ neyther of body nor soule. First the body
shall neuer after be mortall. Also where it was ogygnal
ly brought forth in corruptyon/ than it shall ryle in cor-
ruptyon without possybyltye of deth. Our bodies be na-
turally feble & weyke/ but thā they shall ryle w strength
inenarrable. fether as touchynge þe dysposyture of þe bo-
dy/ than it shall be all in glory shynynge bright as þe sonne
where alio it is gyuen vnto sensualite/ than it shall be all
spirituall & þe appetyte corporuallly obedyent vnto reason.
No fowth or suggyllenes shall than be in it/ but almy-
lyte & quychnes. No grossenes/ but it may perce through
ony stone/ be it neuer so thicke/ no spotte/ no blemyshe/
but all shynynge in glory. The body shall than haue no
mynde of one corruptyble thynge for euer after it shall be
immortall & impassible/ it shall be at þe tyme so spirytual
that no rebellyon may be betwene body & soule/ none en-
uy/ ne desyre to be exalted/ no counseyle of rydelles shall
than greue þe body/ but euery man glad of other wout all
these sayd trashtory thynges. Pleasure shall there be plen-
teous/ for all shall be satysfied continually with the ryuer
of all pleasure. The prophete sayth. **Satiabor quā
apparuerit gloria tua.** Blessed lord I shall be fulfyll-
ed and content whan thy Joye shall appere/ that is to
saye at suche tyme as it shall be thy pleasure to call me in
to thy kyngdome. More ouer in that celestyall regyon is
rest alway without trouble. There shall euery man and
woman be content to the bittermost without any myr-

mure. But contrary wyse / in the region and countre of
this worlde can not be but trouble and paynmentes. For
whether we conserue ourselfe unto þ worlde or forsake
it so moche as we may / yet shall we suffice grete labours
and affliction of the soule. I proue it by this questyon.
Doost not thou that arte desirous to haue worldly pleas
sures come unto them by thousandes & in maner innum
erable laborious meanes. Also when thou hast obtained
thy worlde doost þ not fynde as many dyuerse wayes
to hepe them. And last no man can tell how moche it grei
ueth the to remembre how þ walte leue all these pleas
res. Eytther to be taken away by force or any other cha
nce. Suche as gyue themselves to worldly voluptyes may
well saye. *Translati sumus in via iniquitatis vias*
difficiles. We be made wery in the laborious wayes of
iniquyte to gete worldly goodes & we haue walked hard
wayes / that is to saye / taken grete paynes vpon vs to
haue them continually in possession. For this cause euer
re penitent after this lyfe shall haue the thynde commo
ditye whiche is this / he shall be betterly deliuered from
these grete tribulacions & come unto euerlastyng tran
quillite & rest / in so moche he ought to put his trust on
ly in god / sayenge that solo word. *Aduces de tribu*
lacione animā meā. Lord thou shalte bynge my
soule out of all tribulacion. It is also the word in the gos
pell how some had enuy that this prodigall chyld was
so louyngly and mercyfully entreated of his father. For
his eldest brother the which was at all tymes perma
nent and abydyng in his fathers householde tobe so gre
uouly / also by þ meanes of other seruantes had enuy.

at it. By this we may perceyue two kyndes of aduersa-
ryes. One is of suche as thynke themselves to haue deseri-
ued more than other/as they the whiche be occupied in-
cessantly in doynge good werkes & operacions without
intermyssion of any deadly synne / & by that presume of
theyr deservynge. The other is of those that wyll entyse
a man to haue enuy. And they ben deuyles the whiche
many tymes brynge in to the myndes of good folkes suc-
the bayne prayles for theyr deservynge. This thyng
we rede done in an other parable / where is shewed how
they that were hyred about none of the daye to worke in
the vyneyarde receyued as moche for theyr labour & tra-
uayle as they the whiche had wrought all y^e hole daye /
wherfore some had enuy & grudged agaynst theyr hous-
holde father at y^e payment of theyr wages / but he anon
swaged theyr enuy with his answer / sayeng. **Nūc**
licet michi quod volo facere. May not I do what
I wyll. Lyke maner the elder brother of this prodygall
chylde sayd. **Ecce tot annis seruiō tibi et nunq̃**
mandatū tuū preterui: et nunq̃ dedisti michi
hedū vt cū amicis meis epularet: sed postq̃ hic
filius tuus q̃ deuorauit substantiā suā cū mere-
tricibus uenit: occidisti illi vitulū saginatum.
Father I haue done the seruyce all the dayes of my lyfe
hyrtherto / and at all tymes kepte thy comaundement / yet
thou neuer gaue to me so moche good as a kydde for to
make mery amonge my frendes. But at the comynge as
gayne of this prodygall chylde whiche hath spent his sub-
stance wth comyn women solooyng y^e sensuall appetyte

of his body / þ he hath kylled a fatter calfe & made good there
for his returnyng. Now ye perceyue with both grete
indignacion this elder brother take the forgyuenes and
ppte exchpyte to his yonger brother by his good father.
But this gentyll father sepyng his dysdeynyng mynde
of his eldest sone / came vnto hym with swete & softe woꝝ
des / sayenge. **E**li tu semp in eccl̃ es / et oīa mea
tua sunt: epulari aut̃ te gaudere oportebat: q̃
frater hic tuus mortuus erat et reuixit: perie-
rat & inuentus est. Sone thou hast ben with me con-
tynually / and all that I haue is thyn / be not wrothe / for
where as thy brother was in maner deed / now is he re-
uyned / he was lost and now is founde agayne. For this
cause / I coude do no lesse but make mery & be Joyous.
On this maner our heuēly father shall answer our ene-
myes for the loue of his penyrent chylde / with colde and
softe wordes / wherfore it foloweth. **E**t in mīa tua
disperdes inimicos meos. Blyssed lord thou shalt
with mercy mytygate the enuy of myn enemyes / so that
they shall haue no power agaynst me. This fyrst kyng
of enemyes shall peryshe & come to nought by processe.
Bnt the other whiche as we sayd is the enuyous kynde
of deuylls that darly and hourly be about to put in to
the myndes of good folkes this calumpnyous vyce of en-
uy & malyce shall bitterly be destroyed. Without doubte
these mortall enemyes at all tymes lay wayte vnder ma-
ny subtyll craftes as they can to catche good people in to
their daungers / they coueyte no thynge moze than to haue
soules in captiuite / & so bysge them in to eternall dāpnā-
cyon. They euer bere / scourge & crucyfyē soules in this
lyle / & theyr desyre is to contynue without ende / whan

also they perceyue a penytent synner forsake his synfull
lyfe & myghtely ascende vnto þe throne of vertue with con-
tynuaunce in þe same in spyte of them / than many tymes
they sterte suche as wolde be good vnto the synne of enuy
lyke as þe seruaunt entyled þe elder brother whan he sayd.

Pater tuus venit / & occidit pater tuus bitu-
lu imaginatu / quia saluu illu recepit. Thy brother
is comen home / & for Joye that he is returned saue and
sounde thy father hath slayne a fatte calfe. With þe whiche
wordes anon this elder brother was moued to in-
dignacyon / & for anger wold not come to þe hous. But af-
ter this lyfe the penytent shal be endued with this other
grete comodite / þe is to saye / he shal neuer after be trou-
bled wth these sayd enemyes / for they shal be cast do wne
in to þe depe dungeon of hell for euermore. **E**t perdes
oēs qui tribulant animā meā. Blyssed lord be thou
shalte vnterly confoūde myne enemyes whiche now put
my soule to grete trybulacyon. Our gentyll lord and fa-
ther shal gyue w a good wyll all these sayd comodities
vnto þe penytent synner whiche hath made hym selfe god-
des seruaunt / the seruytude of the deuyl abjecte &
cast away. This moost wysle craftyest mayster almyghty
god can not but make recognycon of his owne hand-
werke / namely whan þe dysfornyte & blottynge is clene
done away / that is to saye / whan our synnes wherewith
the deuylles made blacke our soules in the syght of god
be clene expelled by sorow & penaunce / he can not se pe-
nytent soules to peryshe / for why they be his lykenes.
God created man of nought & made hym lyke his ymage /
therfore man is a peculer thyng onely impropred to god
for two causes. First for by his power he was create of

nought. Seconde bycause he was lyke to his owne yma-
ge. But besyde these our lord may claime man for his
owne by a Juster tytle in so moche he bought hym with
so grete a pryce / that is to saye / with the p[re]cious blode
of his onely begoten sone. For this he may call hym his
owne of ryght. Let þ penitent synner come to this blys-
sed lord and saye. O my lord god beholde thy creature
that þ hast made to thyn ymage / whiche also þ redeemed
with þ p[re]cious blode of thy sone / make recognycon of
thyn owne symplytude. Helpe to put awaye all þ is not
of the. I beseeche þ be to me as ryght wyse as thou hast
ben to o[th]er / socour me that am about to ryle fro synne &
come vnto the. Bynge thyn owne out of the myserable
seruptude of deuyls wherin it hath be put do done a long
ge season. Not bycause I am thy sone / for of a trouth I
am vnworthy so to be called. But **Q**uoniam ego seruus
tuus sum. bycause I am thy seruaunt. **T**hus is
the fall of the synner into mysery made open and shewed
Also this rysynge agayne / whan his p[er]cyon shall be
vnto the heuently farber. And last / how many grete com-
modytes he shall obtayne / whiche our blyssed lord fa-
ther of mercy graunte vnto vs all. Amen.

There endeth the exposityon of the seuen psalmes. En-
prynted at London in fletestrete at þ sygne of the sonne
by Wynkyn de Worde / somtyme pryncer vnto the moost
excellent pryncesse my lady the kynges graundame. In
the yere of our lord god. M. CCCC. xxix. the xiiij. day
of the moneth of August.



toynke

worde.

Handwritten signature or name, possibly "J. B. ..."

1466

Grays Inn

